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ANTI-BACCHUS:

AN ESSAY

ON THE

CRIMES, DISEASES, AND OTHER EVILS,

CONNECTED WITH THE USE OF

INTOXICATING DRINKS.

IN THIS WORK THE CHARACTER OF THE WINES OF SCRIPTURE IS SETTLED IN ACCORDANCE  
WITH THE INDUCTIONS OF SCIENCE AND THE FACTS OF HISTORY.

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BY THE REV. B. PARSONS.

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The Rev. John Howard Hinton, one of the three Adjudicators of the prize of One Hundred Guineas for  
the best Essay on Intemperance, gave his voice in favour of 'Anti-Bacchus.'

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“ Ἀγιστον μὲν ὑδωρ.”—*Pindar*.

“ Utilissimum vinum omnibus sacco viribus fractis.”—*Pliny*.

“ It is not for kings to drink wine, nor princes strong drink.”—*Solomon*.

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SIXTH THOUSAND.

LONDON:

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## P R E F A C E.

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THE Writer of this Essay was not aware until six months after the adjudication had been given, that it had obtained the approbation of one of the adjudicators ; at that time, ‘ Bacchus,’ the successful Essay, was on the eve of issuing from the press, and, therefore, it was deemed prudent to defer publishing until that work had appeared, and been read ; being resolved, if the works were at all similar, not to publish the one now submitted to the public. Having read through ‘ Bacchus,’ I found that my Essay and that of my successful rival were sufficiently different from each other to warrant publication.

As many of the facts and arguments, hereafter adduced, were deemed worthy of consideration, it was thought advisable to mention in the title-page, that this Essay had obtained the vote of the Rev. J. H. Hinton, one of the adjudicators, believing that this announcement might draw the attention of several persons, who hitherto have not weighed the matter, to the subject of Temperance. But I must here observe, that Mr. Hinton is by no means concerned in the announcement of his name, nor on my part has there been any breach of confidence. I heard it from an independent source, full six months before I had any communication whatever with Mr. Hinton ; it was not told me as a secret, and, therefore, I felt at liberty to make it public.

Total Abstinence, or Tee-totalism, as it is now commonly called, is the first application of science to diet on a large and popular scale. It has had to pass through the opposition, the abuse, the ridicule to which everything destined to bless mankind has been generally doomed. It has of course been said to be wild and extravagant, and alike opposed to health, usage, and Scripture. It was the perpetual mention of its contrariety to the Word of God that induced



the writer to turn his attention to the subject. I examined every text of Scripture in which wine is mentioned ; I inquired very minutely into the laws of fermentation ; into the character of the grapes, and the wines, and the drinking usages of antiquity : the result of these inquiries was, that I came to the firm conclusion that few, if any, of the wines of antiquity were alcoholic. I examined Homer, Aristotle, Polybius, Horace, Virgil, Pliny, Columella, Cato, Palladius, Varro, Philo-Judæus, Juvenal, Plutarch, and others ; I read each in the original language, and not through a translation, and therefore have not been misled by any interpreter ; and in every instance I have carefully examined the context, that I might not give an unfair representation to any of my authorities. I have carefully studied some of the best writers on fermentation, and therefore am fully satisfied my conclusions are based on science and history. I have also consulted accredited Parliamentary Returns ; the report of the Parliamentary Report on Drunkenness ; and have attentively read some of the best writers on Physiology, Health and Diet. I have inquired likewise into the drinks of different nations, and the effects consequent thereupon ; and from all I have been compelled to conclude that Total Abstinence is, in every respect, profitable to mankind, and that all intoxicating drinks might instantly be banished from the earth, not only without any loss, even as a medicine, but with incalculable advantage to every human being.

A writer in the Congregational Magazine has lately uttered an almost suppressed murmur against our principles. Our advocates do not please him. We have sent out the best we have ; and if that gentleman will come forward himself and bring all his eloquent friends with him, our poor illiterate speakers, who now plead this cause of God, and of humanity, not from choice, but from necessity, will sit down in silence. This same gentleman is scandalised, that we should make any use of philology in examining the wines of Scripture ; this remark was of course a *lapsus mentis*, because Mr. Medhurst employed philology against us ; and although, in doing so, he most sadly betrayed his own learning and critical acumen, yet our opponents never uttered a whisper against philology then. Philology employed against us, it seems, is an admirable weapon, but a most wicked instrument when used in our favour ! But in the Congregational Magazine, we have almost continually some of the most important arguments based on philology ; why then should not the Tee-totallers be allowed among other instruments of warfare, to use philology ? I certainly was surprised to find, in the Congregational Magazine, any unscholarlike objections to philology. Of the use made of it in the following pages, let the learned judge.

Professor Edgar has quite lost his temper on the subject, and, therefore, has done us much service by the books he has written against us, none of which have merited an answer, because the professor himself, in his cooler moments, has very ably confuted himself. His sneer, that unfermented wine is "*jam and water*," is not a sneer at us, but at the *juice of the grape as it comes from the hand of God*, and therefore, we will leave him to settle that affair with his Maker.

But lest I should become tedious by further preliminaries, I will stay here, that the reader may at once proceed, and read and judge for himself.

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# ANTI-BACCHUS,

&c. &c.

## CHAPTER I.

On the Crimes, Loss of Character, &c., connected with Drinking. — 1. Murders. 2. Dishonesty. 3. Prostitution. 4. Sabbath-breaking. 5. Injuries inflicted on Families. 6. Injuries to the Church by the Sins of Ministers, Members, hopeful Converts, &c. In this chapter much of the evidence is drawn from the Parliamentary Report on Drunkenness.

IN this Essay we shall produce facts which will most painfully demonstrate that in our day intemperance has assumed a most destructive character; indeed, is become the parent of most of the crimes which scourge the land. Some there are, no doubt, who will be startled at this conclusion. They may say, "Man is naturally depraved, and has been a murderer and a sensualist in ages proverbial for sobriety; and, therefore, if deprived of the impulse of this baneful spirit, he will still be the same." To this we reply, that if naturally depraved and disposed to commit every crime, then, surely, we need not add to his corrupt propensities the inspirations of alcohol. The strong man, it seems, is armed already and fully equipped for all the purposes of destruction, and therefore, we should imagine, that none but a demon would propose to make him worse. All will admit that, savage as the barbarian may be, intoxicating drinks will increase his rage a thousand-fold, and on that account ought to be withheld. But waiving this argument, on which at present we will not enlarge, we beg to remind our readers that the state of society is changed. Among heathen nations, whether enlightened or ignorant, the standard of morals was awfully low. In most instances their religion allowed, and the examples of their gods sanctioned, every species of cruelty and depravity. The votaries of Venus could hardly be expected to be chaste, nor the worshippers of Saturn, Jove, Mars, or Woden, to be humane or holy. The inspirations of alcohol were not needed to prompt these people to vice, or to arm them with unholy courage; their religions taught them to be wicked, and inspired them with energy for the committal of whatever was cruel and depraved. They called "evil good and good evil." By murders, adul-

teries, dishonesty, and revenge, they did their gods service. People educated in these schools of paganism could set but little value upon human life, upon personal purity, and the rights of property. But things are changed. The laws of Christianity are "holy, just, and good." Among Christian nations the murderer is a monster avoided by all; sensuality and revenge are condemned and threatened with the severest visitations of Divine indignation. Now, we all know the extensive influence of education. By its amazing power, the Hindoo, who is naturally so mild and gentle as to dread to deprive the meanest animal of life, is perverted into a murderer who feels a pleasure in applying the torch to the pile which is to consume his own mother to ashes. Indeed, what else is there which could have made such a vast difference in the manners, customs, and habits of the nations of the earth, except the different schools in which they have been trained? Human souls are, for the most part, originally the same; climate and food cannot satisfactorily account for the diversity of human character, for the Christian can breathe every atmosphere which man can breathe, and live on every kind of food by which life can be supported, and yet be a Christian. And, further, his principles can make Christians out of men of every climate and of every mode of life. Education, therefore, forms the character of the man. Let us, then, bear this in mind, and duly consider that in Britain, imperfect as all our modes of training have hitherto been, we have certain religious principles current among us which are eminently humane, chaste, and holy, under whose sacred influences our national character has been wonderfully improved. Heathenism sears the conscience, but Christianity both enlightens it and renders it tender. In savage lands the murderer buries his dagger in the breast of his brother without any compunction, and the thief strips a neighbour of his all without any remorse. In those countries women forget the modesty of their sex, and voluntarily devote themselves to practices revolting to humanity. But in Christian nations things are different. The mind is awakened to a sense of right and wrong,



and conscience is aroused to an authoritative empire in the soul. Many a struggle and many a mental conflict must, therefore, be endured before sins of enormous turpitude can be perpetrated. He who has been trained in a Christian nation touches the pistol or the dagger with a trembling hand, approaches the person or property of another with a faltering step, and violates the laws of morality with hesitation. Hence, we conclude that, by a people taught but imperfectly in the doctrine of Christ, the more heinous offences that disgraced heathen nations will be avoided and abandoned, unless there be introduced among them some material or moral agency to vitiate their minds, and vanquish their convictions. And now, alas! it is our painful duty to show that such a malignant influence proceeds from the use of intoxicating drinks. Corrupted, ruined, and maddened by this inspiring fiend, men naturally humane, and early instructed in the school of the meek and lowly Saviour, have become murderers, sensualists, thieves, sabbath-breakers, and blasphemers. The common and natural effects of education and religious restraint have been neutralised, and civilised man has been transformed into a barbarian. The history of the crimes of modern drunkards unfolds to us a page not less black and horrific than that of the most savage tribes. The tenderest and best of wives and mothers have been butchered, starved to death, or left to expire of a broken heart; the loveliest children have been poisoned, corrupted, deserted, or doomed to famine, ignorance, and ignominy in a land of plenty, knowledge, and philanthropy. Thousands have placed themselves, or been placed, beyond the possibility of relief. For who can help the drunkard so long as his vitiated appetite remains predominant? By men of education, talent, and rank, princely fortunes have been squandered, and the hapless spendthrifts themselves reduced to the last extremity of wretchedness. To illustrate these observations, we have only to refer to the evidence on drunkenness taken before the committee of the House of Commons. The late Mr. Wontner is known to have said, that "ninety-nine out of every hundred prisoners that came to Newgate, committed their crimes in consequence of intemperance." It is probable that a similar statement might be made respecting the wretched inmates of every gaol in Britain. Many were given to drink, yea, to overcome the humanity of their nature, and, to drown the convictions of their consciences, were compelled to be partially drunk before they could assume courage sufficient to commit those offences which doomed them to prison and death. Many, also, from the ignorance, vice, and destitution in which

intemperance had nurtured them, set the laws at defiance, became dishonest first, and then, in the process of time, accomplished thieves, and ended their days in infamy. Thus, directly or indirectly, intemperance may be said to have originated and fostered by far the greater majority of all the crimes that, in this Christian country, stain the calendar of our prisons. Preston used to send the greatest number of prisoners to the Lancashire gaol, but at one of the assizes in 1837, not a person from that town was charged with an offence. And why? While intemperance reigned crime prevailed, but no sooner was *total abstinence* from intoxicating drinks adopted, than vice was immediately checked. What has occurred in Lancashire, would happen throughout the land, were alcoholic poisons abandoned. To intoxicate—a word derived from the Greek *τοξικον*, "a poisoned arrow,"—is to poison; but what renders this bane particularly destructive is the fact, that it not merely infects the body but infests the mind. Under the influence of arsenic, or prussic acid, the unhappy victim is unfitted to be the destroyer of others; but inspired with alcohol, the body for a while is nerved, and the soul is armed for the perpetration of every vice. It may justly be termed a material demon, the viceroy of the Prince of Darkness, to whose influence Satan would not hesitate to commit the empire of our world, knowing that his aid and superintendence, as a deceiver and destroyer, would not be needed so long as the bodies and souls of men were inflamed with alcohol. That this opinion is not an exaggeration, let us look at a few of the crimes reported in the parliamentary inquiry on drunkenness.

1. *Murders*.—In the late murder of Mr. Lennard, which took place between Ross and Waterford, when sentence of death was pronounced on Malone, the murderer, he said to the judge, "Yes, my lord, I am guilty; but," pointing to his *mother*, who was in the same dock, he said, "she has been the cause of it." It appears that his monster of a parent had agreed for the price of the blood to be shed by her two sons, for there were two implicated; and though above *eighty years* of age, she watched the approach of the unfortunate gentleman, and handed the pistol to her son when she saw him coming. Malone at first was startled, and said, "How can I murder the poor gentleman?"—"Take this, you cowardly rascal," said the old woman, and gave him the remains of a half pint of whisky obtained for the occasion. He drank the whisky, murdered the gentleman, and was tried and hanged! It must not be forgotten that this young man was known to have been one of the kindest-hearted fellows in the country, except when under



the influence of strong drink.\* One would imagine that one such instance as this would be sufficient to make every individual pause before he touched an intoxicating bowl again. Here we have a woman—a mother too—at the advanced age of *eighty*, with eternity staring her in the face, transformed into a monster, or, rather, a demon. Here we have two sons taught by their own mother to shed human blood, one of whom ends his days on the gallows, and the other is left either to be the prey of remorse, or else to follow the example set by his parent and brother. Here, also, one human being, unexpectedly, perhaps unprepared, is sent to his account, and in a little time is followed to the same awful tribunal by the wretch whose hands were stained with his blood. What havoc is here! Human life, human feeling, human character, and human souls are sacrificed! For aught we know, the tragedy, black as it appears, is not half seen on earth, the more awful and tremendous parts of the drama may be completed in perdition. Yet all this may be traced to the demoniacal influence of intoxicating drinks. Hardened as was the gray-headed old monster of a parent, and depraved as the son of such a mother would probably be, yet both required the inspirations of whisky to qualify them for the deed. The murders of the three Kaneellys, in the county of Tipperary, was the effect of intoxication. The assassins only intended to frighten the objects of their vengeance; but the ringleader of the transaction gave his associates a few glasses of whisky, and, maddened by the poison, nothing could satisfy them but blood.† The burning of the Sheas, in the same county, was brought about by ardent spirits. A young man of *twenty*, who was implicated in that horrid deed, being asked how he could take part in so base and cowardly a crime, replied, “I was made drunk, and by the aid of whisky would not only commit such another crime, but twenty others like it.”‡ A magistrate having visited an individual in Caher, who had been left by his assailants for dead, inquired if the murderous villains had drunk anything, was answered, “Well, I wonder that your honour, that a gentleman of your knowledge, should ask such a simple question. Sure, you do not think that they would come without *preparing* themselves? I will engage they had two or three glasses of whisky a man, whatever more they may have drunk.”§ Thus showing that crime was not attempted without the aid of spirits. The burning of the McKees, at Saintfield, was the work of incendiaries, who had prepared themselves for the deed by large potations of alcohol.¶ The murder of the Italian boy, by Bishop

and Williams was perpetrated under the stimulus of strong drink.\* Soldiers in India, under the influence of intoxicating liquor, have been known to shoot at the natives for their own amusement, so perfectly reckless of human life were they rendered by drinking.† “Since,” said a learned judge on the bench, “the institution of the Recorder’s and the Supreme Courts at Madras, no less than thirty-four British soldiers have forfeited their lives *for murders*, and most of these were committed in their intoxicated moments.”‡ Colonel Stanhope stated, that the stimulus of strong drink drives the soldiers to commit “the greatest enormities, such as the repeated destruction of human life, murders, and other crimes of great enormity.”§ As long ago as 1764, the Irish House of Commons asserted, that “many murders which of late have been committed, are to be attributed to the excessive consumption of spirits.”|| The mate of a vessel which traded from Liverpool married a very sober and respectable female; as a treat, he brought her home a quantity of foreign spirits; she tasted them, and became a confirmed drunkard. Her husband has repeatedly been arrested for debts she has contracted during his absence; and lately she was tried for the murder of her child, but was acquitted on the ground of insanity brought on by intoxication.¶ Had any one told this unhappy woman what would be the result of her first putting the poisonous glass to her mouth, she would have been too much shocked at the horrid tale of her future life, to have given it credence. Probably she would have exclaimed, “Am I a dog, that I should do these things?” But she drank the baneful cup, and more than realised the vile and base transformation formerly attributed to the bowl of Circe. The victims of that monster were changed into filthy swine; but, compared with this ruined and abandoned woman, a swine is an angel. R. G. White, Esq. stated, that of *twenty-two persons* whose execution he attended in the capacity of high-sheriff, every one declared “that drunkenness and the breach of the sabbath had brought them to that end.”\*\* The Rev. D. Ruell, chaplain to the New Prison, Clerkenwell, and who, therefore, had had ample opportunities for judging, declared, that “murder, maiming, and other crimes attended with personal violence, are, for the most part, committed under the excitement of liquor.”†† The murderer of Mr. Bonar was a civil and obliging man except when he had been *drinking*, then he became fierce and violent. The murderer of the two families in Ratcliffe Highway drank the

\* Parliamentary Report, p. 229. † Ib. 230.  
‡ Ib. § Ib. ¶ Ib. 70.

\* Parliamentary Report, p. 165. † Ib. 180.  
‡ Ib. 190. § Ib. 193. || Ib. 234. ¶ Ib. 237.  
\*\* Ib. 266. †† Ib. 307.



strongest gin both before and after those murders.\* Bartlett, who was lately executed at Gloucester, went into a public-house, and primed himself with a glass of gin and water, just before he shot and robbed his wife's mother. Two culprits, who were executed together for *murdering females to whom they professed attachment*, confessed to J. Poynder, Esq., who was then under-sheriff of Middlesex and London, that they committed the act when under the influence of liquor.†

The following cases of murder from drunkenness were tried this year (1838) at the Lent Assizes at Liverpool:—

“Patrick Creegan, charged with having killed James Cornan, on the 24th of December last, at Liverpool. *Both were in liquor*; words passed between the parties, when the prisoner knocked the deceased down, and kicked him: he died almost instantly.”

“Timothy Sullivan was indicted for cutting and wounding William Lancaster, a police officer, on the 30th of September last, at Wigan. The deceased had been taking into custody a person of the name of Kelly, for *fighting at a public house*; and in proceeding to the lock-up, was struck by the prisoner with a spade. The prisoner stated, as an excuse, that he was in a state of *excessive intoxication*.”

“John Williamson, a watchman, was acquitted on the charge of killing John Sheenan, on the 11th of November. It appeared the prisoner had interfered to *quell a drunken riot*, in which Sheenan was killed.”

“Peter Eckersley, charged with having slain Peter Gleave, on the 11th of February, at Winwick. The parties had been *drinking together at a public house*. They went out, and fought three or four rounds in the lane; and then went into the field, and fought fourteen or fifteen rounds more, when the prisoner struck the deceased a blow on the neck, which proved fatal.”

“Joseph Charnock was indicted for having killed John Whitehead, at Bolton-le-moors. It appears that at a *wedding party*, celebrated at a *beer-shop*, two of the party quarrelled, and began to fight. The prisoner, who was *intoxicated*, interfered, and kicked the deceased violently, till he fell down and expired.”

“Edward Lowe, charged with having slain John Adamson, at Winwick, on the 19th of August last. It appeared that the prisoner and the deceased *were drinking together at the Red Lion public house*, Ashton. Both had liquor, when a quarrel took place, and the deceased was thrown against a wall, and his neck was dislocated.”

“Thomas Hayes was indicted for killing and slaying Lawrence Robinson, at a *beer-shop* in Salford. A quarrel ensued, when the prisoner struck the deceased a blow on the right eye, of which he died. The prisoner acknowledged that he had *got some drink*.”

“William Hill, charged with the murder of Betty Minshull, at Warrington. The prisoner had been *drinking at the Leigh Arms* till about midnight, of which place the deceased was the housekeeper.”

“John Davis, charged with the wilful murder of his wife. The prisoner came home, *after having had some drink*, and quarrelled with his wife, who also had *been drinking*. When she was attempting to make her escape out of the cellar, he pulled her down, and brutally abused her, so as to cause her death.”\*

Here, in this short narrative, we have at one assize *nine cases of murder* tried, and *each one originating in drinking*; and if one Lent Assize, in one place, presented so many murders, what must be the whole amount for England, Ireland, Scotland, and Wales, for the last year only?—One's heart sickens at the thought. And if, instead of one year, we go back for a century, and examine the Newgate Calendar, the criminal records of each city and county in the British empire, and the inquests of coroners which have been taken during that period, what a mass of crime and cruelty, perpetrated under the influence of intoxicating drinks, will be presented! It is highly probable that the number of Englishmen slain during the late war does not equal the amount of those that have perished during the last century, in consequence of drinking. Such a scene is sufficient to harrow up the feelings of the hardest heart, and make the most relentless and selfish resolve never again to touch or taste liquors which have occasioned so many murders, and in such awful forms. Few of us, perhaps, have estimated the value of the life of one human being. He, “who weighs the mountains in a scale, and the hills in a balance,” is the only Being that can tell its worth; and that he considers it infinitely precious, is evident from various facts. He has hedged it about with the most solemn commands and threatenings; for its sustenance he has compounded the air, the water, and the rich and manifold profusion of vegetable and animal nutriment; for its security and preservation, a thousand safety-valves, both within us and around us, have been provided by His paternal care. In our bosoms, too, he has implanted an intense attachment to life, stronger than any other natural feeling: “Skin for skin, yea all that a man hath, will he give for his life.” To feed and sustain our life, the lungs, the

\* Parliamentary Report, p. 417.  
† Ib. 418.

† Ib. 418.

\* Livesay's Mor. Refor., May, 1838.



blood-vessels, the heart, and the pulse, incessantly toil; and, like their Divine Creator, neither "slumber nor sleep." To hold us in being, the laboratory of nature is worked without the least intermission; angels are our guards, "lest we dash our foot against a stone;" and even the perfections of the Deity are proffered as our shield. Divine justice, in one moment, heard the voice of Abel's blood, and doomed his murderer to be a fugitive and a vagabond,—to be a monument of vengeance himself; and, by the mark on his forehead, to announce to all with whom he conversed that sevenfold retribution awaited the monster who should imitate his example. The holy oracles tell us that "murderers shall not inherit the kingdom of God." The omnipotence of Jehovah guards us; his bounty feeds us; his pity heals our infirmities; his providence holds our souls in life, and crowns our existence "with goodness, loving-kindness, and tender mercy." What a favourite of Heaven, then, is man; and what an inestimable treasure, in the mind of the Deity is human life! Yet this precious boon, of which savages will not allow themselves to be robbed without a struggle, and which every sober man, educated in a Christian country, looks upon with awe, is treated as a thing of nought by those whom intoxicating drinks have inflamed, and bereft of feeling. Under the impulse and inspiration of these homicidal poisons, myriads of the human family have been hurried, uncalled, and too often unprepared, to the bar of the Eternal. Human blood is as lightly esteemed as water, and poured upon the earth with as little reverence. It may be said of intoxicating drink, as it is said of Satan, that it "has been a murderer from the beginning." One murder has sometimes struck the sober part of the community with horror, from land's end to land's end. What indignation was felt towards Thurtell, and Burke, and Bishop; and thousands seemed to exult when the drop fell, and freed the world from the cruel hand of Greenacre. But do we well thus to be angry at the individual who destroys a solitary life, while at the same time we harbour among us, and actually commend, a destructive beverage which has murdered, or been the occasion of the murder, of tens of thousands? As long as we continue to use, or to sanction the use of intoxicating drinks, we are actually bestowing our smiles and praises on a worse than Bishop, Burke, or Greenacre. God, hereafter, will "make inquisition for blood;" and in the investigation will not pass over the neighbour or parent who first put the inebriating cup into the hand of his child or acquaintance, and both by example and precept inculcated the use of a poisonous beverage which eventually changed the victim that it infected into

a being far worse than a beast or a savage. Not many years ago, through the ignorance or mistake of a chemist, oxalic acid was dispensed for Epsom salts, and one life fell a sacrifice to the blunder. But what was the result?—The country resounded with the deed; the matter was brought before Parliament; the laws respecting the labelling of poisons were most rigidly enforced; and almost every newspaper circulated a test to prevent the recurrence of such a catastrophe. In this case *only one* human being was the victim; but alcoholic drinks destroy thousands annually, and yet we do not label them as poisons: yea, so far from this, that parents, friends, and neighbours, the press, and sometimes even the pulpit, instead of execrating, dwell on the praises of this almost omnipotent destroyer.

But, after all, the numbers murdered by violent hands will give us but a faint idea of the fatal consequences that follow the use of inebriating drinks. He who starves his wife and children, or breaks their hearts by his cruelty, and ruins their morals by his example, destroys as effectually, though far more cruelly, than he who employs the razor, the pistol, or the dagger; yet this mode of destruction is rife everywhere. We have of late been horrified in reading of the *Thugs*, a tribe of wretches in India who are murderers by profession, and often destroy whole villages; but we should remember that the Thugs are among us. Where is there a city, town, or hamlet in Britain, but has witnessed disease and death in their most cruel forms, brought on by drinking? Almost every newspaper brings us the intelligence of children that have been starved, or of adults that have terminated their existence, in consequence of their attachment to these desolating liquors; and if we had a full and particular statement of the real cause of the death of every child, wife, and parent, of drunkards, every newspaper might fill columns with details of the murderous effects of these pernicious beverages. Intoxicating drinks, as testified by several witnesses before the House of Commons, and by a thousand other medical testimonies, predisposed us for the cholera, prepared amongst us an asylum for that destroying angel, and led him through the length and breadth of the land. Not, indeed, that alcohol asks for the aid of the cholera, the pestilence, or the plague. This giant pest, as if independent of heaven, earth, and hell, can destroy alone—can with a magic spell, to which even Satan himself never yet laid claim, poison the soundest frame; and with marvellous rapidity inspire the soul, which before was meek as a lamb, with every infernal passion, and render it callous to every feeling of humanity, purity, justice, and religion.

For the truth of the following narrative I have the most satisfactory evidence:—A



most industrious and pious woman had the misfortune to be the wife of a notorious drunkard. He had constant work, and good wages; but, notwithstanding, would get so much in arrear at the beer-shop, that his poor wife was sometimes obliged to pay, out of her own small earnings, the debt that he had contracted for drink, in order that she might thus prevent their goods from being seized. A little before her death she had been confined, and, before having properly recovered, went one evening to bring him home from the public-house. Not being ready to accompany her, she waited some time for him in the cold and rain. The consequence was, she took a chill which confined her again to her bed; inflammation rapidly followed; medical advice was needed, but the wretch that should have hurried to obtain it was drinking himself drunk at the public-house, and late in the evening came home in a state of beastly intoxication; and, heedless of the pangs and groans of his wife, crawled into her bed. During the night the paroxysms of pain were such, that, in turning to obtain relief, she rolled out on the floor; and, being unable to help herself, there she lay on the cold boards until the morning. He all this time was in bed; but, from the stupefaction occasioned by what he had been drinking, remained deaf to her cries. When the monster did awake, and discovered the scene, he procured medical aid, but it was too late. In a short period, the spirit of the unhappy sufferer was summoned to the bar of Heaven, to bear witness against the villain who, at the altar of God, had sworn to nourish and cherish her until death. The period of her death will not soon be forgotten. The heavens seemed on fire, the lightnings flashed, and the thunder rolled horrifically; and the moment in which she breathed her last was marked by one of the most vivid flashes of lightning the spectators ever beheld. All nature testified against the cruelty, still I am not aware that one person that evening understood the voice. Although the thunder re-echoed the cry of her blood, perhaps not a single individual that night denied himself the poison which had occasioned this suffering and death. A family of six or seven children was thus bereft of their only guide; and but a little time rolled away before the pregnancy of her eldest unmarried daughter told the sad tale, that suffering and death are not the only evils attendant on drunkenness. In looking at this case, let us suppose that any husband, instead of shooting, or cutting the throat of a wife whom he was about to destroy, should have adopted the plan of depriving her of life by a slow and highly-torturing process, so that, instead of slaying her at once, he had, by that refined cruelty which the savage Indians of America are said formerly to have exercised,

deprived her of one limb after another, until at last, after days of torture, his victim, unable to suffer any longer, died under his hand. What, we ask, would have been the horror and the indignation of the country at hearing that such a crime had been committed in a Christian land? And if it had been discovered that the demon that impelled the guilty man to this deed could be expelled from among us, is there an energy which young or old could command, but would have been employed for the purpose? Now, the fiend that effected all this misery and crime—that first robbed the husband and father of a human heart—that deprived him, or rather impelled him to deprive himself, of a fond and pious wife, and his children of a kind and godly mother—the fiend that did all this was alcohol, concealed in the insidious draught of *beer*, or what is called, but falsely called, “a wholesome and nutritious beverage.”

We are sometimes told that poisonous gases are in the atmosphere, and even in our food. Granted, they may; but nature's compounds, intended for the daily use of man, are none of them chargeable with prompting the human family to commit those outrages which, by all parties, are attributed to the use of intoxicating drinks. When we consider the ingenuity that has been employed in producing these pernicious liquors, and the countless millions of ills that have sprung from their influence, surely we shall cease to call them “a good creature of God.” As well might we attribute to him the extraction of chlorine or prussic acid, and recommend their daily use, as impiously assert that he formed, or intended intoxicating drinks for the human constitution. Breathing the wholesome air never impels a man to murder his wife, or hate his children. Bread, and the other nutritious bounties of Providence, are never chargeable with being the incentives to barbarity and cruelty; nor can other poisons, generally speaking, be subjected to such an imputation. It is alcohol that, pre-eminently above other articles of diet, possesses power either slowly or rapidly to infect the body, stupify or madden the mind, and harden the heart. Other poisons, for the most part, do their work at once, and instantly destroy the unhappy victim that swallows them; but intoxicating drinks often work slowly, and by degrees undermine both the health and morals of their votary, and hardly ever allow him to die alone in his iniquity. Wives, children, neighbours, and friends, are all involved in the wide-spreading eddy of the devouring element. The plague and the cholera were not half so contagious, nor even famine so petrifying to the human heart. “Even the sea-monsters,” says the prophet, “draw out the breast; they give suck to their young



ones: the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask for bread, and no man breaketh it unto them." Such were the effects of famine; but how would the prophet have been shocked, had he been told that all this hardness of heart would afterwards exist in a land of plenty, and of religious knowledge? Yet such destitution of human feeling presents itself to our view, throughout the length and breadth of the land, and how few are the Jeremiahs that lament, or the priests that rush with the censor to stay the plague which has so furiously begun! In every insidious form, whether as beer, wine, or ardent spirit, the desolating pest is ravaging our country. The Dane, the Norman, or the Frank, no longer threatens our shores; and yet are we besieged in our own dwellings with an enemy more potent than they. Our sons are made slaves before our eyes; our fair countrywomen are dishonoured in our streets; our most valuable citizens are ruined, beggared, and slain by a worse than Vandal assassin; and we may almost add, "there is none to pity." The cruel and premature death of the unhappy woman to which we have just referred is far from being an isolated fact. Let those who sigh for the miseries and abominations of the land, turn their attention to this subject, and only calculate the evils that, under their individual notice, have been the effects of drunkenness; let them obtain a correct census of the suffering, want, disease, crime, and death, that in their own neighbourhoods are known to have been the dire results of drinking, and let the information that each one can collect be added together into one grand sum total of misery and guilt, and a scene will be presented, to which the horrors of war, pestilence, and famine will furnish but an imperfect parallel.

In speaking of the amount of life that has been wantonly sacrificed by intoxication, we must not forget the disease and premature dissolution that all medical men and physiologists agree in attributing to this direful poison; but as we shall make a distinct head of the subject of disease, we need not here anticipate that topic. There is one point, however, which must not be passed over, namely, the solemn consideration, that by drunkenness so many of our countrymen are hurried, unprepared, into the presence of their Judge. Hundreds every year die drunk, and, therefore, die in the committal of a crime which prevents the possibility of repentance. They die in the very act of sinning against God. The man who murders another may live after the deed, and repent of the crime; and even he who attempts suicide sometimes, from being unsuccessful in his endeavour

at self-immolation, may have his life for a while prolonged to allow him to sue for mercy; but the drunkard, with reason and conscience besotted, and with passions burning with an infernal flame, presents himself, uncalled for, at the bar of that Judge who has said, that neither "thieves, nor covetous, nor *drunkards* shall inherit the kingdom of God." We need not comment upon this awful passage, we leave every Christian to weigh in his own conscience the import of the words, "*Shall not inherit the kingdom of God.*" We ask him to consider what it is for one soul to be rejected from that only eternal abode of bliss, and then to endeavour to find words to express the horror that reverberates to his inmost soul, at the thought of hundreds of immortal beings being excluded from the kingdom of heaven, and doomed to that misery from which there is no redemption. If we have no balance by which the value of the life of one human being can be estimated, much less are we capable by any standards, scales, or calculations that we can command, to arrive at even a very distant approach to the worth of *one* immortal spirit. Could we take in our hands the balances in which the Creator determined the weight of the mountains and the hills, and by which he apportioned to each orb in the immensity of space its relative and appropriate gravity, still, in these mighty standards of equity and truth, we should find that the whole material universe, if weighed against one human soul, would be light as a feather. We have no compasses that can span the circle of those years that are to fill eternity, and we have no arithmetic that can tell their duration. Yet the soul must live for ever in bliss or in torments. And if one soul, one lost soul, is of such value, what, then, must be the worth of myriads? And yet, if we consider the number of persons who annually die drunk, and who annually destroy others and send them unprepared to the divine tribunal, instead of myriads, we must say that millions have already perished in consequence of drinking. There is reason to believe that the Christian church has not yet represented or depicted to itself a thousandth part of the magnitude of the evil. Our souls have thrilled with horror as we have heard of Juggernaut and the Suttees of India, or of Moloch, and the valley of the son of Hinnom; but at the very moment that we are pouring forth the tears of our pity over India or Israel, we ourselves, by using or encouraging the use of intoxicating drinks, are dragging along the ponderous wheels of the British Juggernaut, are heaping and kindling piles quite as cruel and impious as those of Hindostan, and are listening to the timbrel and pipe of the drunkenery which so heartlessly mock



the shrieks of the starving and perishing family of the drunkard. Surely there is a voice in all this amount of misery and crime, that cries, "touch not, taste not, handle not." Paul uttered these exhortations concerning "things which perish in their using," much more, then, does it behove us to apply them to those drinks which, instead of perishing in their using, cause their recipients to perish, and impregnate the immortal spirit itself with a poisonous stain which eternity will be too short to extract or purge away. We shall hereafter show, that when intoxicating drinks are brought to that baneful perfection to which the discovery of alcohol has advanced them, their effects on our material frame are such, that unless a miracle from heaven change the laws of our constitution, we must be corporeally, mentally, and morally ruined by their influence. Moderation in the use of such a poison, were not our taste vitiated, and our judgment corrupted by our taste, would be deemed not merely absurd, but the extreme of cruelty and presumption. "If by eating meat," said the holy apostle, "I make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Animal food is allowed by all, as an article of diet, to be much more important than alcoholic drinks, and yet from this highly nutritious aliment the apostle declared himself ready to abstain altogether, if he discovered that his partaking of it would lead a brother into sin. He knew that all men are responsible for the influence of their example—that none of us liveth to himself—that we are all parts of one great moral constitution—and, therefore, that we ought to deny ourselves even what in itself is lawful, if we saw that another could not follow our practice without falling into sin. Now this is precisely the case respecting intoxicating drinks. Our apparent moderate use of them, and our unjust commendations of them as the "good creatures of God," and nutritious articles of food (although it shall be shown that they are neither), may lead others to use them, who, not being possessed of our self-control, may fall into ruin. In such a case we "destroy him for whom Christ died," and, therefore, God "will not hold us guiltless." Every drunkard received a first lesson in tippling, and the righteous Judge of quick and dead will not forget the teacher of so delusive and deadly a practice. Jeremiah speaks of some in whose "skirts was found the blood of the souls of poor innocents," and when God shall trace the crimes of intoxication to their origin, he will not be unmindful of the hand and tongue that first proffered and commended the poisonous draught. Every one of the murderers to whom we

have referred were once sober, every one was taught to drink. What, then, must be the responsibility of the parent, neighbour, or friend whose precept or example led to such an awful result? Surely the past ought to be a warning to all. The Destroying Angel has slain already a multitude which we tremble to calculate, and, therefore, the church ought to put on bowels of mercy, and cry, "Is it not enough? Stay now thine hand."

2. *Dishonesty* in all its complicated forms has awfully increased within the last ten or twenty years. From parliamentary documents we learn, that the number of criminals committed in England and Wales, including London and Middlesex, during seven years, commencing with the year 1812, was 79,137, while in a subsequent period of seven years, ending with the year 1831, the number amounted to 152,574, showing an increase in the latter period of no less than 73,437, and that the total increase in 1831, was almost equal to the whole amount of crime in 1812, proving that in the short distance of twenty years the offences and committals of a single year had nearly doubled. By another calculation for ten years ending 1834, we find from parliamentary returns, that the number of committals for 1825, was 14,437, and in 1834 the sum had swelled to 22,451, so that the increase of the single year, 1834, above that of 1825, was 8014. In Ireland things were still worse: in that country in 1823, the number committed was 14,683, but *seven* years after, in 1834, the committals were 22,381, showing a total increase of the year 1834, above the year 1828, of 7698. In Scotland considering the comparative smallness of the population, crime has increased to almost an equal degree. In 1824 the total number of persons charged with offences was 2057, while in 1833, ten years after, 3289 individuals were apprehended, showing an increase of 1833 over 1824 of 1032. Thus, then, we have placed before us the alarming fact that, within a very few years, crime has increased to an awful degree. We know it will be objected that the population has also increased. We grant that it has, but still it will be seen that crime has progressed much faster. In 1821, the population of England, Scotland, and Wales, was 14,072,331, and in 1831 it was 16,260,381, yielding an increase of 2,188,050. The augmentation of the population is therefore as two to sixteen, or about one-eighth, but the increase of crime is as nine to twenty-five, or about three-eighths, and consequently full *one-fourth*, or one quarter, greater than that of the population.

Here also the efforts made to educate and moralise the people must not be forgotten. These exertions ought to be reckoned against the increase in the population, and



under ordinary circumstances would have prevented the progress of crime, so that although the people had multiplied, offences and committals would have decreased. Both the character of our holy religion and the effect that it has produced, in thousands of instances, upon the morals of mankind, allow us to anticipate such a result. But what has actually been the case in our own country up to the present time? The faithful ministers of the gospel have increased, Bibles have been multiplied and sent into almost every house, religious tracts universally distributed, home missionaries have been employed, Sunday, National, and Lancasterian schools instituted beyond any former precedent, and yet, with all these benevolent energies at work, crime has awfully abounded. From this fact the enemies of knowledge have asserted that our schools have been a curse rather than a blessing. It seems to have escaped the notice of these objectors, that every human being who employs the use of his faculties, and has arrived at maturity, is a person of education. The savage has been educated to be a savage, the Turk to be a Turk, and the clown to be a clown. The question therefore is, not whether the people shall be educated, (that every one must be), but whether they shall be educated *aright*. Now, for some years past, the people have been taught the great truths of the Gospel on a much larger scale, and in a much more rational and engaging form than at any previous period, and yet crimes have terrifically abounded; to attribute the multiplication of offences to education in the truths of religion, or to reading and writing, is as unphilosophical as it is absurd; nor is it a jot more rational to suppose that if people were educated in clownishness and vandalism, they would make better members of society. The increase of population also cannot properly be said to have been the cause of increasing iniquity, for we have statistics to show that there is less crime in the densely crowded, than in the thinly peopled parts of the country. The multiplicity of Bibles, of religious and scientific books, and of faithful preachers of the word, cannot have originated or cherished vice. We must therefore look after some other cause, and to discover a cause in every respect adequate to these results, no lengthened scrutiny is necessary. On the authority of superintendents of police, of sheriffs, of coroners, of jailers, and chaplains to Houses of Correction, we are assured that "*nine-tenths*" of the crime that has come under their notice originated directly or indirectly in the use of intoxicating drinks. Mr. Wontner asserted, "that ninety-nine cases out of a hundred were owing to intemperance." Several military gentlemen

of high respectability and extensive observation, declared, to the committee of the House of Commons, that *every crime committed* in the army was occasioned by drunkenness. If we will also open our eyes to what must have occurred under our own individual notice, we must all confess that the far greater number of crimes can be traced to habits of drinking. We have another striking testimony confirmatory of this reasoning, in the fact that crime has increased in proportion as beer and spirit licences have been multiplied. In 1818, the number of beer and spirit licences was 86,459, but in 1833 they amounted to 139,007, giving an increase of 52,548. The consumption of spirits and beer had also advanced at an equal ratio. In 1801 the number of gallons of distilled spirits was 3,547,388, but in 1831 the consumption amounted to 8,941,072, so that in the latter year 5,393,684 gallons more than in 1801 had been swallowed of these deleterious liquors. A reference to the malt-duty will present a similar result. It was also shown by more than one witness before the committee, that whenever an increase of duty, or any other circumstance, caused a decrease in the consumption of intoxicating drinks, that crimes immediately *decreased*; and that the contrary was the case whenever the people obtained facilities for procuring them.

Facts also will not allow us to conclude that crime is chiefly connected with the drinking of ardent spirits. In Gloucestershire probably there is as little ardent spirits drunk as in any part of the country, while, on the contrary, *beer-shops* have been multiplied to an enormous degree; and in the year 1835 crime increased nineteen per cent. The Parliamentary returns for 1836 state, that, in twenty-three agricultural counties having the largest agricultural population, crime has increased in *twenty*, and in some to the amount of *thirty-two per cent*. These are *beer-drinking counties*, and the beer-shops and crime have very naturally increased together. We know also that in Preston in Lancashire, drunkenness chiefly arose from *beer* drinking, and that while this was the practice, criminals were constantly being committed from that town, but no sooner had total abstinence decreased the consumption of *beer*, than crime began to decrease also. And why should not this be the case? The intoxicating principle in beer, in wine, and in spirits, is the same, and therefore differs only in degree or quantity, and we know that the beer-sellers vie with each other in endeavouring to manufacture the liquor that shall be most efficacious in destroying the reason and inflaming the appetites of their customers. The hop may be stupifying, but still it is only to enter an alehouse, and observe the language and manners of the company, to



perceive that a man may be as perfectly equipped for theft and murder in a beer-shop as in a gin-palace. Country thieves generally prime themselves in a jerry-shop. At Woodchester in Gloucestershire, in 1836, a dispute arose in a public-house between two beer drinkers who were partially intoxicated, and one of them drew his knife and stabbed the other to death on the spot. In the city of Gloucester also, about the same time, a similar murder was committed by a beer drinker. Hence we perceive that intoxication, whether by beer, wine, or spirit, drowns the reason, sears the conscience, and hardens the heart, and therefore qualifies the victim that it poisons for the committal of every crime.

Of the 22,451 criminals committed in 1834, by far the greater number consisted of thieves. In giving this enumeration, it must be remembered that we include only those who were actually committed, and when it is considered that perhaps one-half of those who are guilty of theft or dishonesty escape apprehension, it will be seen that the number just stated will give us but a very imperfect idea of the actual amount of offenders. And yet these, whether detected or not, have been chiefly induced, through the use of strong drinks, to disgrace themselves and injure their neighbours. In some instances the youthful purloiner has been educated in dishonesty by his drunken father, mother, or other associate. In others, want and starvation, induced by drinking, have prompted him to steal. Habits of extravagance, in which beer, wine, and spirit-drinking form a principle ingredient, have brought many a man to ruin, and led him to commit those crimes which have doomed him to a prison. How often too, in the beer-shop, have plans of theft and dishonesty been concocted and matured, and how many a stripling, while under the influence of liquor, has been beguiled to cast in his lot with desperadoes. Many also find it absolutely necessary to drink largely before they can muster courage to take their neighbour's property, or threaten his life. Take away from them the intoxicating cup, and if you do not make them honest, at any rate you bereave them of the demon, without whose aid many are incapacitated to bring themselves and others to ruin. Hence the incalculable blessing of total abstinence. He who never drinks intoxicating drinks can never become a drunkard, while, on the contrary, he who uses them has nearly all the chances against him. In proportion to the quantity of spirit in what he drinks thirst is created, the nerves are excited, the brain is affected, moral feeling is benumbed, and reason thrown off its guard. He is thirsty, but reason does not guide to the best liquor to satisfy his appetite, and he drinks the very

beverage which, instead of allaying, increases the sensation. He is disposed for action, but his reason is impaired, and therefore, cannot prudently guide his volitions. He views, at least until he is dead drunk, every object under the greatest excitement, and consequently cannot exercise that calmness of judgment which is so essential to human proceedings. The power that animates him is unnatural, it is neither from his body, nor from his mind, but from a senseless exciting spirit which he has introduced to his frame, and which rules his nerves and diminishes his judgment. Just in proportion as alcohol stimulates him, his intellect is weakened. He barter away his natural animal spirits and his reason, and receives in exchange the vile inspirations of strong drink. Hamlet upbraids his mother with having been accessory to the death of a handsome, noble, and generous husband, and of throwing herself into the arms of an ugly and ruthless murderer. The tippler is guilty of similar wickedness and folly, he dethrones his own reason, and introduces in its stead a tyrant and an assassin. David, the man after God's own heart, is deposed, and the impious Absalom is advanced to the empire. Now when a man has thus voluntarily sacrificed the whole, or a part of that discretion, which was given him to regulate his conduct, he is in danger of making a thousand mistakes, and of being the dupe of every designing knave, and hence the pot-house and the taverns are as regularly the gymnasia of vice and dishonesty, as the academy or the college are the schools of useful learning. There are few thieves who are condemned, and few persons who have watched their career but must acknowledge this fact, and consequently admit, that if you can annihilate the taste for strong drinks, you will cut the sinews and pierce the very heart of dishonesty.

On looking at theft, it behoves us not merely to consider the amount of property which is abstracted and generally wasted; this can bear no proportion to the value of that moral principle and character, which must be sacrificed, before any one can be guilty of stealing, or of unjustly taking or withholding his neighbour's goods. The dishonest person commits the greatest depredation upon himself; his respectability is in many instances destroyed for life; even if he repent, he is viewed with suspicion. Hypocrisy is not deemed impossible to him who has been guilty of robbery, and therefore, the sincerity of his penitence is questioned by many; so conscious are those who have become dishonest, of the difficulty of retrieving their characters, that few make an effort to do so. Having once passed the boundary of integrity, they often become reckless, and hurry to commit



some crime, which shall terminate their infamy by transportation or death. As we have no balances that will correctly show the value of human life, or of a human soul, so also have we no standard that can fully estimate the price of that character and integrity, which give to our existence and immortality their chief worth and importance. Heaven bars its gates against an impenitent thief, earth shuns his society, as a wretch that cannot be trusted, and even in perdition, the lot of impenitent thieves will be one of no common degree of infamy. The fondest parents have been known to disown the child that has been convicted of pilfering; the tenderest of mothers has spurned him from her breast, and the kindest of fathers driven him from his door, and few persons have charged either of them with injustice. We have mentioned these facts only to show that the crime of dishonesty is greater than may at first be supposed. And with this truth before us, let us consider that the country contains its forty, or perhaps its hundred thousand thieves, and that the alehouse is their school, and strong drink the fiend that has inspired and corrupted most of them. Let us also reflect that, through the use of these liquors, thousands are annually educated and trained in dishonesty; the number of dishonest females is appalling, and the children of both sexes, from nine years old and upwards, that have been condemned as "*incorrigible thieves*," present a spectacle terrific in the extreme. To produce proofs on this subject, would be to quote nearly the whole of the evidence given before the Committee of the House of Commons. Every prison, and house of correction in the country testify to the magnitude of the evil, and agree in attributing its increase, in our highly civilised nation, to the prevalence of drinking. To have among us many thousands of thieves, our own countrymen, born on our soil, and that might, but for these venomous drinks, have been the strength and glory of the land, is a solemn fact which ought to make us inquire, whether liquors that have corrupted and destroyed so many valuable citizens, ought not to be expelled from our tables and our dwellings? We all have felt our blood chilled, as we have watched the progress of the cholera, and the multitudes it slew, and were all anxious and willing to make any sacrifice to drive the pest from the land. Now let us suppose that there was among us a drink which, instead of being an intoxicating beverage, might be termed a cholera liquor, and whose use continued that awful scourge among us, should we deem the man a patriot or a christian, who, after having looked at fifty or a hundred thousand of his countrymen, including some of his own children, who had been slain by the poisonous bowl, would

either continue to drink himself, or commend to his neighbour so deleterious a draught? Now, dishonesty is worse than the cholera, and has been ten thousand times more destructive. The former preys only upon the body, but the latter upon the soul; the former renders our frame a mass of disease, but the latter makes our morals pestilential; and yet the latter, as we have already seen is, in nine cases out of ten, the effect of intoxicating habits. Every thief, and dishonest person, might have been a valuable member of society, and the state is not in a condition to sacrifice thousands of citizens without feeling the loss, much less can it afford to render them depraved, and expose itself to all the evils that must be attendant upon their crimes. We could not look on a hundred thousand slain without a bleeding heart, but those whom strong drinks have rendered dishonest or vicious, are worse than slain. These are dead while they live; intemperance is therefore a far greater scourge, and a far more expensive evil than the late tremendous war, which cost us so much treasure and blood. It "has cast down many mighty men wounded, many strong men have been slain by it."

In speaking of drinking as originating dishonesty, we must not forget the more refined shufflers and swindlers, who make use of this pernicious beverage, for the purpose of accomplishing the most unrighteous transactions. The following well authenticated tale, may be taken as an example of what has been again and again practised in the commercial world. A gentleman had offered a certain sum per pound, for an article which his neighbour had to dispose of; the price was objected to, but the buyer was requested to sit down and take a glass of wine. After spending the afternoon in a great deal of apparent friendship and familiarity, they were about to part without having come to an agreement, when, just as the one had mounted his horse, the very hospitable host insisted upon his having "a stirrup glass" before he left. The glass was administered and taken, and the recipient perceived, by its instantaneous effect upon his head and nerves, that it was a draught of no common potency; and now, when the shuffler thought that he had succeeded in destroying the reason of his customer, he informed him that he should have the wool at the price he had offered. Fortunately the buyer, who was a very methodical man of business, had presence of mind enough left to take out his pocket-book, and make as good a memorandum as his hand, palsied by the poisonous glass, would permit. He left, but had a narrow escape with his life while returning home; the liquor unfitted him to maintain his balance, and his horse threw him into a pond. In the course of time the wool was sent home, and eventually the



bill; but now mark, the price charged was not that which had been agreed upon after the glass in question had been administered, but that which had been previously refused, and this sum would have been demanded and enforced, had it not been that the swindler was reminded of the "stirrup glass," and shown the rough memorandum which was made at the time, and which, from the awkwardness of the scrawl, bore witness to his face of the strength of the liquor he had dispensed, and the robbery which he intended that it should enable him to perpetrate. Now this is not a solitary case. How often have designing travellers invited tradesmen to the inn, to take an evening glass, and then have obtained orders for articles of an inferior quality, at an unjust price, and which were not really wanted by these deluded men! Often are little tradesmen in great distress to make up the money for these foolish and injudicious purchases, and in consequence of not being able to dispose of a stock, which ought never to have entered their shops, have been brought to ruin. An examination into the various methods of refined swindling, practised in pot-houses and taverns, by the aid of strong drinks, would bring to light a system of knavery and dishonesty, not less heinous in the sight of God, injurious to human society, and dishonourable to the characters of the guilty agents themselves, than the open plunder of the highwayman or the burglar. Indeed of the two thieves, let me have to do with him who boldly practises his dishonesty, rather than with the miscreant, who has not courage to become a highwayman, and who, instead of presenting a pistol to my heart, and publicly demanding my life or my money, presents, under the guise of friendship, the intoxicating cup to my lips, that he may first rob me of my reason and prudence, and then of my money. Here again we cannot but remark on the value of character that is thus sacrificed. The money gained or lost by this shuffling is little, compared with the dishonesty that is cherished, and the integrity that is lost. Some have said, that an "honest man is the noblest work of God," and if so, what language can sufficiently execrate that infamous poison, which qualifies and prompts thousands to dishonesty, and enables as many thousands more to accomplish, unseen, their nefarious and dishonourable purposes? We must again repeat, that if the use of intoxicating liquors were abolished, the incentives, the sinews, the weapons of dishonesty would be destroyed, and with this incontrovertible fact before us, we ask all who profess to imitate that Saviour who laid down his life for our redemption, whether the rescuing of thousands of our fellow citizens and brethren from degradation and misery, would

not be cheaply purchased, if procured by our individually dashing from our lips a cup of poison, and resolving never to taste again?

3. *Prostitution* awfully prevails in consequence of drinking. It may be said that this crime has abounded in nations not proverbial for drunkenness. Granted, but still it must be admitted, that the force of example and education on this subject has rendered countries destitute of the light of the gospel distinguished for chastity. And if such has been the result of mere pagan education, surely we have reason to expect quite as beneficial an effect from christian tuition. But what, alas! is the fact? Why, that at a period when christian schools, and christian efforts of the most promising character are at work, thousands of our deluded countrywomen are seduced from the paths of virtue, and in their turns become the seducers of others. From the evidence on this subject taken before the Committee of the House of Commons on drunkenness, there is reason to believe, that within a few years, the crime has much increased, and all the witnesses were agreed, that a very large proportion must be attributed to beer houses and gin-shops, and the general increased consumption of intoxicating drinks. We need not here stay to prove what to every one must be evident, that these stimulating liquors inflame the passions, and produce an utter recklessness of character. And this, be it observed, is not so much the case with him who is dead drunk, as with those who are partially excited, or thrown off their guard. Aristotle long ago argued, and argued justly, that he who is but partly inflamed with wine, is more injurious to society, than he who is thoroughly drunk. "The sober man," he observes, "reasons correctly; the man who is thoroughly intoxicated does not reason at all; but he who is partially excited by liquor, endeavours to reason, but reasons badly, and therefore falls into mischief." Thousands of unhappy individuals enter the gin-shop or alehouse, and, after having drunk a portion, sometimes a very small quantity of the intoxicating poison, come out again, not as they went in, but with passions inflamed, their reason impaired, their consciences seared, and their moral feeling destroyed; and consequently, are just ready to be themselves seduced, or to become the seducers of others. Hundreds of unhappy females can date their ruin to the cause just mentioned, and myriads of youths have, from the same influence, fallen into sin, have become a mass of living putrescence, and have been borne to the grave before they have scarcely arrived at maturity. The scene that the bare mention of these facts presents is one that makes our blood chill in our veins. One's heart sickens at the thought of so many promising youths, slain by sen-



suality and dissipation, and so many of the softer sex, that might have been the beauty and glory of the land, but who, directly or indirectly, from the use of these poisons, have been doomed to infamy, or have become the pests of society. The value of woman as the "help meet" for man, has perhaps been never as yet duly appreciated. In too many instances, her invaluable powers to bless society have been blighted, rather than elicited and matured. Were her education such as to call forth into exercise the fine perceptions and sensibilities of her nature, and fully qualify her for that station to which she was destined by Providence, her worth would then be more clearly understood. But even in her present condition, degraded and humbled, as in too many instances it is, who can duly estimate the importance of the affectionate sister, the filial daughter, the faithful wife, the tender mother, the kind mistress, the attentive servant, and the assiduous nurse? Take away any of these, and what a wilderness our earth must become. If she tempted to the first act of transgression, she has shed rivers of tears in consequence of that offence, and notwithstanding all, has waited, and still waits, to be our solace and joy, amidst the toils and pains and vicissitudes of life. From her worth, then, let us try to calculate the loss that any nation must sustain, when only a few of its daughters become unchaste and depraved. The ruin of but one female, and the consequences of that ruin, even the tongue of an angel would be inadequate to describe. What then must be the result of having thousands of females rendered the bane of society? \* In the evidence to which we have alluded so often, it was shown that drinking, in hundreds of families, has reduced the boys to theft, and the girls to prostitution. These habits also have commenced as early as the thirteenth or fourteenth years of their age. One pot-house keeper was stated to have prostituted his own daughter, for the purpose of increasing the attractions of his house. The official tables of population for 1830 give a total of 18,600 illegitimate children for England and Wales. Were these unfortunate mothers, many of whom are thus doomed to infamy and poverty all their days, to tell us the truth, hundreds would testify, that intoxicating drinks led to their ruin; but, bad as it may be for the parent to be in disgrace, and ashamed to own her offspring, the evil is not here seen in a tithe of its enormity. Would we gain some idea of the curse, we must glance at those thousands of wretches whose minds and feelings are unsexed, and whose bodies are a mass of disease, and who, under the influence of

strong drink, like wolves or she bears, prowl through our streets and by-paths, seeking for prey. Who that could have looked upon Eve or Rachel, or the Virgin mother of our Lord, or on the many bright examples of female excellence that still grace society, would ever have imagined it possible for woman to fall so low? But what grade of infamy is there to which alcoholic drinks cannot level the children of Adam? Murders, thefts, cruelty, sensuality, and prostitution, are among its commonest and easiest achievements. Look at the holy Noah, who had escaped the corrupt influence of a world whose pollutions called for the deluge, lying senseless, and uncovered in his tent. And look also at the righteous Lot, whom Sodom could not seduce, entering, without any fear or misgiving, the bed of incest; and then learn somewhat of the worse than brutalising influence of intoxication. We may boldly affirm that hell itself hath not a poison, and that the prince of darkness cannot mix a bowl, which can so *speedily*, and effectually change men or women into incarnate demons, as the intoxicating cup. "Wine and strong wine," says Hosea, "take away the heart." This the devils know, this human history attests, and shall we any longer continue "to drink a cup" worse than that "of demons?" Verily it behoves us, not merely as Christians, but as patriots and humane persons, to resolve never again to taste or recommend so deleterious a drink.

Prostitution, it should further be observed, is, in too many instances, the effect of what might be termed a very *moderate* portion of this misnamed "good creature of God;" for the seducer would not like for his victim to drink too much; and street-walkers know that much strong liquor would unfit them for their trade, and therefore use the cup more *moderately* than many professing Christians. And if the *moderate* use of alcohol has promoted seduction, we know also that women, who have been robbed of their character, often become seducers in their turn, and direfully avenge the injury they have endured. These unhappy creatures are not unfrequently the handmaids of the alehouse and the distillery. It was stated before the Committee of the House of Commons, that at a dinner party, composed chiefly of distillers, one of these very patriotic and chaste gentlemen gave as a toast, "The distillers' best friends, *the poor prostitutes of London*." We should have said, that the very refined taste of this manufacturer of poison induced him to use a more vulgar epithet than the term prostitute. The toast awfully demonstrates how intimately drinking and the transgression of the laws of purity and chastity are connected together, and therefore in a most affecting manner, points out the duty of total absti-

\* In London alone, it is said there are 80,000 of these degraded women.



nence. For here we have a crime which degrades beneath the brute creation the fairest and most interesting of the human family, and which enervates for life, or brings to an untimely death, the choicest youths of the day. As we shed the sympathising tear with the parent who is following to the grave his only child, whom this vice has slain, we cannot but exclaim, "Died Abner as a fool dieth!" Yet it must not be forgotten that the incentive and the cherisher of this abomination is not intoxication, but what thousands would call *moderate* drinking. We very well know that what is properly termed drunkenness would unfit these guilty partisans for their crimes. It requires but a moderate cup to rob the female of her modesty and self-government, and her seducer or accomplice, of his moral principle. Moderation is a term of very indefinite signification. The quantity which one man professes to use without injury would render another senseless or mad. Intoxication begins as soon as the first draught is taken; the liquor operates instantaneously through the nerves upon the brain, and commences its awful work of dethroning reason, inflaming the passions, and corrupting the heart. Scarcely has it been tasted but it begins to annihilate all that constituted the man, and to substitute, for the intellect and feeling which it has destroyed, the insinuations and inspirations of a fiend. The murderer drinks *moderately*: he takes enough to inspirit him for the deed, but not so much as would cause his sight to fail, or his hand to falter. The thief, to fit himself for his work, drinks *moderately*. Without the recklessness and demoniacal courage that alcohol gives, he would be unable to rob his neighbour, and to risk the consequences; and were he to drink too much, he would be too stupid to find his way to the house, or the property on which his heart is set. The female street-walker drinks *moderately*. Were she not to drink a little, she could not put on the brazen front which her pursuit demands; and were she to drink too much, her guilty paramours, sensual as they are, would be disgusted. It was under the influence of a *moderate* cup that the youth was beguiled or inflamed to cast in his lot with the murderer, the thief, or "the stranger that flattereth with her lips," and to commit crimes, for which the laws of his country, or the laws of God, the gallows, or disease, have mulcted him with death. We know that each of these violators of the laws of God and man is in the habit of indulging in intoxication; but then this is after their work is done, and their wages are obtained. The gains of unrighteousness never spend well. The thief and the murderer, and often the prostitute, are much more uncomfortable when they are rich than when they are poor; and as intoxica-

tion presents one of the readiest issues for their money, they drink and carouse until they have rid themselves of acquisitions which were a burden. Besides, the intoxicating bowl has the mysterious power of drowning remorse, the sense of degradation, and the dread of punishment. Under its influence human beings can commit crimes at which demons must blush; and then can smile at infamy, death, and damnation. *Moderation* inspires them to become incarnate fiends, and intoxication makes them reckless of consequences, and prevents their repentance and return to virtue! We would again ask, whether the moderate or immoderate use of bread, of animal food, or of the healthful atmosphere, would prompt or qualify persons of Christian education to the committal of these deeds? We boldly affirm, that among all the provisions that God has made for our *sustenance*, and among all the poisons that the ingenuity of man has extorted from those recesses in which the benevolence of nature had locked them up, there is not an article of diet or of death, that can exert powers of *corporeal, moral, spiritual, and eternal destruction*, to such an extent as intoxicating drinks. Satan tempted, and man fell; but it remained for inebriating substances to consummate our degradation and the ravages of the curse, and to neutralise the means for our restoration. To the wine-press, the malt-house, the mash-tub, and the distillery, belong the pre-eminence of having annually spread more disease, prompted to more crime, and led to more ruin, temporal and eternal, than the desolation of war, pestilence, and famine, put together. And when the Judge of the universe shall give to each human being according "as his deeds shall be," tremendous must be the responsibility of him who manufactured, sold, commended, or gave away a poison, which all knew had the stupendous power of slaying the body, corrupting the morals, and ruining the soul. With such consequences, temporal and eternal, before us, is it too much to call upon every one, who loves God or loves man, to abstain?

4. *Sabbath-breaking* is, on a most extensive scale, promoted by the use of intoxicating drinks: this generally commences on the previous evening. Drunkards, ay, and many self-styled moderate drinkers, indulge in strong liquor on a Saturday evening to a much greater extent than on any other day, with the exception of the Sabbath. In consequence of this, many stay up till a late hour, and thereby unfit themselves for the Sabbath; and by this infringement upon the hours of rest, they violate the Lord's-day before it has begun. The servant who, by any practice for his own pleasure, disables himself for the service of his master, is as guilty of an injury to his



employer as he who actually robs him of his property. The Sabbath is peculiarly and especially the "*Lord's-day*;" all its hours are his, and therefore he who, by sitting up late on a Saturday evening, either at his counter, his books, or his glass, unfits himself for devoting the Sunday to religious exercises, is, to all intents and purposes, a Sabbath-breaker. And further, we know that the over-excitement of our frame is attended with debility, which more than balances any previous pleasurable, but unnatural animation. Dr. Farre says, that "*it is a law of our constitution that the circulation falls off in a greater degree than it is forced.*" By placing our thumb upon the bulb of a thermometer, we may raise it eight or ten degrees, as the case may be; but if we remove it, the mercury will sink to the point of temperature at which it stood before. Not so our animal spirits: if we raise them *ten* degrees, they will sink, as soon as the unnatural stimulus is gone, *twelve* or *fifteen*. Now, the tradesman or mechanic who has been toiling at his books or his anvil for six days, wants repose at the end of the week; and what is so suitable to the body as

"Kind nature's sweet restorer, balmy sleep?"

or what so calculated to soothe his mind as the doctrines, the consolations, the promises, and the prospects of Christianity? He who has his body re-invigorated by refreshing sleep, and his mind nerved by the divine sentiments of the Gospel, knows the sweet import of the word "*Sabbath*," or *rest*; but he who, after the toils of the week, dooms his stomach, his nerves, his brain, and, consequently, his already-jaded body and mind, to the excitement of stimulating liquors, imposes upon his constitution a task which it is ill able to bear, and which must eventually break it down. From this circumstance, chiefly, many feel so torpid and languid during the Sunday; and from dizziness, head-ache, and various species of debility, are mentally unfit to contemplate and digest the invigorating truths of the Gospel; and thus rob their immortal spirits of that divine nutriment, which would strengthen them to endure the ills and frowns of the world, and the trials and duties of a Christian. Among the wicked, the Saturday evening's debauch is usually followed, if the means can any way be obtained, by an entire Sunday of drunkenness. In every city, town, and hamlet, the gin-shop or the ale-house is the common place of rendezvous on the Lord's-day. It is probable that, on a Sabbath-day, the worshippers of Bacchus in Britain alone far out-number the votaries that Greece or Rome could, at any time, reckon as the devotees of that sensual deity. We meet on the Lord's-day, and pray for the myriads

that are perishing on the plains of pagan India or China; but what can Heaven think of the sincerity of our aspirations, when, by the use of intoxicating drinks, we are abetting and promoting Sunday orgies and bacchanalia, at which India would blush, and China and Arabia be horrified? The crimes committed on the Sabbath through drunkenness and *moderate* drinking, could not be recited in a brothel without producing a blush; and the numbers that are directly or indirectly implicated in these offences, must far surpass any calculation that has hitherto been attempted. Let every Christian open his eyes to the Sabbath iniquities which, in his own vicinity, drinking promotes, and he must conclude that the offenders in the whole country could be counted by millions rather than by thousands. A million Sabbath-breakers, all made Sabbath-breakers by drinking a poison, which alike wages war on the vitals of the body, and the noblest principles of the mind! Who can look at such a scene without horror? If the Sabbath is lost, what compensation can be made to the soul? Intoxicating drinks rob wives and children of food and clothes, and every earthly comfort: but this is only a small part of the injury; they deprive them of the Sabbath, and therefore of the bliss, which is an antepast of the joys of Paradise, and of the instruction that would conduct them thither. If the soul of *one* sinner is of more value than the whole material universe, then what is the value of that instruction without which the soul must perish; or of that *Day*, which Divine goodness has apportioned for our edification! "*The Sabbath was made for man*," and among the bounties of Heaven it stands as one of its richest boons. Myriads of immortal spirits has it reclaimed from death, solaced under affliction, supported under toil, instructed, purified and conducted to heaven. For want of its blessings millions have perished. The inhabitants of the glory above, or the abyss below, are the only persons that can duly appreciate the worth of the Sabbath. What, then, can be more awful than the thought that this glorious day, which Jehovah himself has "*blessed and hallowed*," should be lost or profaned? But to what an awful extent this is done—the police reports of all the great towns and cities in the country can testify. "*Into 14 of the more prominent gin-shops in the Metropolis there entered in one week only, no less than 142,453 men, 108,593 women, and 13,391 children*; the women and children united nearly equalling the men, and surpassing them in the grossness and depravity of their demeanour. The total number of men, women, and children amounted to 249,438.\* This vast multitude entered

\* Parliamentary Report, p. 307.



14 *gin-shops*. What, then, must be the number that enter all the various houses in the Metropolis in which intoxicating liquors are sold? Now, it must be remembered, that a far greater number crowd into those haunts of dissipation on a Saturday evening and Sunday morning, than during any other period of the week. Were the last-mentioned multitude to be multiplied by 10, and divided by 7, you would then have upwards of 300,000 men, *women, and children*, in the Metropolis alone, that frequent gin or beer-shops on the Lord's-day. Doubtless many of these enter more than once, so that this would considerably reduce the number; but against this reduction you may place the persons who, at their own houses, either wholly or partially intoxicate themselves on the Sabbath; and therefore the amount of Sabbath-breakers, who are made such by tipping, is terrifically large. From the hour of eight till nine on a *Sunday morning*, 300 persons have been observed to enter *one* gin-shop alone. Some of these "*whited sepulchres*," as Dr. Farre terms them, are open as early as four o'clock on the Sabbath morning; so that the work of poisoning the bodies and morals of the people is carried on both early and late. Into only one of the many tea-gardens in London, 4,000 or 5,000 persons have been known to enter of a Sabbath evening; and numbers of these continued drinking intoxicating drinks, in these haunts of vice, until midnight. Dr. Farre, in his evidence before the Sabbath Observance Committee, gave it as his opinion, that the excitement produced by stimulating liquors on the Sunday is quite as injurious to the health, as it is to the morals of the people. Were it necessary, we might turn from this great city to Bristol, Manchester, Liverpool, Leeds, &c., and from these descend to all the inferior towns and villages in Britain, Ireland, and Wales, and endeavour to calculate the crowds that throng to the temples of dissipation on the Lord's-day; but such a process of investigation is superfluous, as every one who requires information has only to inquire into the Sabbath-breaking of his own district, and then consider that every parish is equally, or perhaps more extensively, guilty; and we are sure, if he is a Christian, his heart will recoil at the result of his calculations. The following words of Dr. Doyle, Roman Catholic Bishop of Kildare, in a letter to the secretary of the New Ross Temperance Society, deserve particular notice: "*Rash swearing, profanation of the Lord's-day, blasphemies without number; the poverty, the nakedness, the destitution, the ruin of families; the frauds, the thefts, the robberies; the seduction of innocence, the corruption of virtue; the disobedience of children, the infidelities of servants; the discord,*

the disunion of those whom God hath united; these, and many others which I do not name, are the *effects of drinking* and drunkenness, which I deplore." \* These are sentiments which, if printed in letters of blood, would convey but a very inadequate idea of the misery and suffering which they suggest. We would recommend to every Protestant a careful perusal of the letter of the Catholic Dr. Doyle, which was read to the committee of the House of Commons. If the "*profanation of the Lord's-day*," and other crimes connected with drinking, are such as to move the heart of one who is too often accused of being destitute of sympathy, then what ought to be the feelings of Protestants, who profess to have purer feelings and a purer creed? The laws of the land are said by some to be sufficient to guard the Sabbath from being violated by drinking. But the farce that is here acted is probably without parallel. Happily the laws have lately undergone some change; but what have been the facts of the case? Why, the gin-shop has been thrown open at four o'clock in the morning, and the pot-house has dispensed its poisons at as early an hour; and after men, *women, and children*, had, by hours of debauch, deprived themselves of reason and feeling, they were then turned out of the shrines of Satan that they might go to the house of God. The cup of demons was given them *first*, and after they had well drunk, they were to have offered them the cup of salvation. It was the opinion of several very observant witnesses, that if the alehouse is at all to be open on the Sabbath, it would be better to keep it open also during the hours of divine worship. Persons who have been drowning their reason with spirits, who have been inspiriting themselves with gin, or rendering themselves stupid with porter or ale, are totally unfit for the worship of God. Their minds and feelings are much more in unison with the depravity and blasphemy of some filthy sty of a drunkery, than with the holy exercises of Christian devotion, or even the peaceful duties of their own domestic hearths. It is rather marvellous, that our vaunted Christian laws should grant a dispensation from its injunctions chiefly to the dispensers of poisons. The grocer, who sells wholesome food; the baker, who distributes the staff of life; and the butcher, whose shop is hung with a highly nutritious article of diet, must all, after a certain hour on the Sabbath morning, refuse to accommodate a customer; but government has taken upon itself the awful responsibility of legalising the breach of the fourth commandment; and, as if to perfect its guilt, does this in especial favour of those who sell the liquor which dethrones the reason, hardens the heart, and corrupts

\* Parliamentary Report, p. 258.



the morals of the people! The merchandize of the grocer, the baker, and the butcher, would produce none of these evils. Even gluttony, unassociated with drinking (though it is a question whether it can exist apart; the stomach must be bribed by intoxicating drinks or it would scourge the epicure with nausea, until it had cured him of his sensuality)—even gluttony, we say, would lead to few, if any, of those vices which spring from strong drinks. The human cormorant, after he has fed himself to loathing, like the boa constrictor, seeks repose; and therefore neither murderers, thieves, nor prostitutes adopt gluttony as an auxiliary to their purposes. It is drink, intoxicating drink, that inspires them for every vice, and enables them to sin without compunction; and our wise and prudent and Christian legislators, while prohibiting people from procuring the staff of life, encourage the gin-palace and the pot-house to dispense their poisons on the Lord's-day, and thus ruin the morals and the health of the population. All this is said to be done to increase the comforts of the poor. But it hardly requires the understanding of a child to perceive that more bread and less gin, more meat and less beer, would vastly enlarge the happiness of the people, and do so without any danger to their morals. With what propriety, then, is the grocery locked up, and the drunkery thrown open, on the Sabbath day? We are no advocates for legislative enactments in matters of conscience; but here we have laws, which, by legalizing the sale of intoxicating drinks on the Sabbath, are actually sanctioning, abetting, and encouraging the transgression of a divine command, and by allowing the distribution of these liquors are prompting the people to trample upon everything human and divine. If legislators have the right, and we implore them to show by "what authority they do these things;" but if they have the right to close some shops on the Lord's-day and to open others, motives of humanity, apart from religion, might and ought to impel them to close the doors of the gin-palace and the tavern, and to open those of the grocer, the butcher, and the baker. If they must, in pampering the vices of the people, set at nought the laws of God, then let them legalize the sale of what is wholesome, and prohibit the traffic in what is pernicious. Let them not open the drunkery on the Sabbath, and license landlords to make men, women, and children demons, and thus curse the nation with a spirit more malignant than the legion which inhabited the man who dwelt among the tombs. It should be remembered, that the priests of our day are not exorcists; and if they were, we query whether God would allow their power to extend to a spirit which had been

so wantonly introduced into the bodies and souls of the people.

A very little consideration will show us, that the state is not the only party implicated in the aboundings of Sabbath breaking which drinking occasions. Far is it from uncommon in pious, not to say impious families, for the best beer, or wine, to be handed round and especially commended on the sabbath; and thus children and servants are taught by their parents and masters, to attach a very high value to intoxicating liquors on a Sunday, more than any other day! We are all, to a very great extent, the creatures of education. We came into the world without an idea in our heads; our esteem and disapprobation are, for the most part, communicated by others. The Kamschatdale, the Indian, and Frenchman, if brought up to together, would, in the main, have agreed in their national taste, although now, different kinds of training have made them so unlike one another, that some have doubted the identity of their origin. It is well known, that the relish of the English for strong drinks is greater than that of any other people under Heaven, but this appetite is not natural. None except the children of drunkards are born with a thirst for these poisons. The taste and the smell is at first repulsive, but after many a temptation, perhaps a drenching, and many a commendation from our parents or guardians, our resistance gives way, and we drink them in the course of time with a zest, and it may be, to our ruin. The youth that was hung yesterday, was brought to the gallows by drinking. The first drop of intoxicating liquor he ever tasted was given him by his pious mother. He always had a glass of the best beer given him on a Sunday as a treat; and while he was at home, his father's cask kept him from the ale-house. But he was apprenticed at a distance, and willing to keep up the family custom, and gratify the appetite his mother created, he goes to the tavern every Sunday, to obtain something as good as what he used to have at home. There he falls in with bad company, money gets short, he robs his master, loses his character, becomes a vagabond, and at length commits the crime which has cost him his life, and broken the heart of his mother. Yonder wretched woman who prowls about the streets in search of her prey, was the other day an interesting little girl in the sabbath school, the joy alike of her teachers and parents; but she always was treated on Sundays, when she had learnt her catechism well, with a drop of good beer. Her seducer knew the power of the draught which her parents had so often so highly recommended; he persuaded her to drink, accomplished his purpose, and doomed her to a life of infamy: deserted by her friends, and



frowned upon by all, she has left home, and now infests the town, and hastens to fill up the measure of her iniquity, and bring herself to the miserable end and unwept grave of the prostitute. These representations are not fictitious nor solitary. Hundreds are wanderers from home, are transports in a foreign land never to return again, are the inmates of the workhouse, or lunatic asylum, or are just entering a premature grave, in consequence of that appetite which sprung from early tuition, and which has grown out of *moderate* drinking. Youths when they become their own masters, having, in numberless instances, neither their parents' beer nor wine-cellars, nor moderation, spend their sabbaths in a tavern or pot-house. Nothing is more common, as the families of beer, wine, or spirit drinkers grow up, than for as many to go to the temple of Bacchus, as to the sanctuary of Jehovah; and thus the idolatry of our Christian country is quite as heinous and debauched as the orgies of Greece or Rome. And what prospect have we that things will be better, so long as godly parents and ministers recommend the Circean bowl? You, as a christian, declare that poisons which rob men of their reason and health, are necessary for food, and are "the good creatures of God;" the drunkard cordially agrees with every word, and you drink in moderation, and he drinks himself drunk. He knew it was wrong to get drunk, but it greatly mitigated his remorse, to think that the eup which sunk him beneath a brute had been recommended—perhaps, the first cup had been given him, by a person renowned for godliness. Only imagine how things would have been altered, if, instead of commending the pernicious liquors, you had told him the plain truth—that these drinks are poisons,—that they generate disease, crime, and death,—that they are the device of man, and not the work of God, that they have destroyed myriads in the present world, and in the world to come, and that therefore you were determined never to taste again. What if you had added, that *a million* of your own countrymen and countrywomen had already abandoned them, and done so with infinite advantage to their health, their comfort, their morals, and their souls. Had you thus by precept, persuasion, and practice, condemned the intoxicating bowl, the drunkard would not have taken the draught again, with the feeling that men, eminent in the church, encouraged him to drink, or recommended the liquor that threatened "to drown him in destruction and perdition." "It is good," saith the Apostle, "neither to eat flesh, nor to *drink wine*, nor anything whereby thy brother stumbleth, is offended,

or made weak." And he adds again, for the purpose of warning those who partook of meat offered to idols, and who could do so without injury to themselves, but nevertheless, by their example grieved others, made them stumble, offend, and become morally weak, "Now," says he, "walkest thou not *eharitably*, or *according to love*, the *universal love* of the gospel. Destroy not him *with thy meat* for whom Christ died." Could there have been a more moving appeal? Christ *died* for that brother; he not merely gave up a morsel of meat, or a cup of wine, but he gave his blood for that brother: and, Christians! can you lay claim to the spirit of Christ, if, for the pleasure, the momentary pleasure, of eating meat, or drinking what is admitted by all scientific men to be a poison, and therefore unnecessary to a person in health, you continue to use those meats or drinks, which others cannot use with moderation, but are destroyed and ruined for ever by their influence? Had the drink been nectar, had every pleasure resulted from its use, and every inconvenience from its disuse, the Apostles would have dashed the cup from their lips, and publicly have pledged themselves neither "to touch, taste nor handle" it again, if they had perceived that their liberty had led others into sin. "They walked charitably," *κατα αγάπην*, in charity, or according to the dictates of that love of which the Son of God, in *shedding his blood for us*, has given so illustrious an example. None of them lived to himself. In eating and *drinking* they were guided by love to God, and love to man, and "whether they ate or drank, they did all to the glory of God." They felt that they were "debtors to all men, to the Jew and the Greek, the bond and the free," and that they owed men, not only the gospel, but the advantage of a good example, and of a life of love. Could they have seen murders, thefts, unchastity, sabbath breaking, as the consequences of wine drinking, and have known that their own use of that beverage ruined thousands, would they have drunk again? We know they would not. They knew that he who sets an example which leads others into sin, is as guilty of the blood of his brother, as he who neglects to warn him, or by false doctrine leads him to ruin. "We must walk in love, as Christ also hath loved us." We must not only lay down our *cups*, but even our *lives*, if necessary, for the brethren. David longed for the water of the well of Bethlehem, and yet when his three mighty men brought him a cup of it, he would not drink it; and why? The water was the sweetest he ever drank: it was that of which he first drank; every sweet remembrance of youth and home was associated with it, and yet he could not drink it now—



The thought that three of his friends might have lost their lives in procuring it, made him dread to touch it, he called it the 'blood of these men,' and he poured it out as a libation before the Lord. Here no one had been killed by the cup, only some one *might have* been killed, and David could not drink even water, if it endangered the life of one of his subjects. Things are different with us; we have not the mere possibility of death, our drinks have already slain thousands, and therefore we ought to abstain; while we drink these drinks we are drinkers of blood! Murders in every calendar, thefts in every part of the country, prostitution with its attendant diseases and ruin, sabbath-breaking with all its awful consequences in both worlds, stare us in the face and tell us to abstain. The sabbath, the day which Jehovah himself has blessed and pronounced holy, is made one of the most unhallowed days of the seven. Better let men labour, than leave their own workshops and enter the pot-house. The want of leisure on other days prevents hundreds from running to excess; but on the sabbath we compel them to play, and we baptize them with the spirit of a fiend, which dethrones their reason and fits them for every vice. By using and commending these drinks, we encourage the violation of the Lord's day, and the spread of sensuality. Is it any wonder that God is offended, that the Spirit is withheld, and that we teach and pray, and preach to so little advantage? If the church cannot part with a cup of poison for the good of others, is it any wonder if God refuse to impart the Holy Ghost? "Be not drunk with wine, but be filled with the Spirit," is his command. We should get our inspirations from Heaven, and not from the tap or the wine-bottle; for although some may drink with moderation, yet our example is an incentive to others who have not our control, and therefore are led into sin. Tell us not that the grace of God will counteract the evil, and that consequently we may drink. There is no text that tells us that divine influence will extract a poison which has been wantonly introduced into the body, and which has the malignant power to infect the mind. We must not "tempt the Lord our God," or make unnecessary experiments upon omnipotent power and goodness. We must not "sin that grace may abound." "All things are lawful, but all things are not expedient." We must not give "an occasion of offence" to any; he that causes but "*one little one* to offend," to stumble, or fall into sin, "good had it been for that man, if a millstone had been tied round his neck, and he had been cast into the sea." We call on you, then, Christian reader, before you taste these drinks again, to consider the awful violation of the Lord's day, with its demo-

ralising consequences, and which you know is originated and connected with the use of these poisons. We shall hereafter show the poisonous nature of these drinks, and shall enter into their history, sacred and profane, and thereby prove that they are not intended for man; but for the present, we will not use the argument for *total abstinence* derived from that source; we here urge the great Christian duty of self-denial, and universal love, as a reason why all should abstain.

5. If we consider the injury that in various forms is inflicted upon families, we have another dreadful catalogue of crime presented to our view. The husband who has solemnly vowed at the altar of God, to nourish and cherish the woman to whom he gives his hand, if he neglect to fulfil his promise is guilty of perjury. Yet nothing is more common, than for the lover of strong drinks to violate every sacred obligation that he entered into, in the presence of angels and men. The tears of deserted, starving, wretched, and dying women, whose misery must be attributed solely to the drinking habits of their husbands, flow in torrents in every part of the country. The men that are thus dead to every humane feeling, and every religious bond, have been robbed of a heart by the intoxicating cup. Once they loved their wives, but they were persuaded to drink, and the liquor that has captivated their taste, has alienated their affections from their own flesh, and their own homes. The scriptures tell us, that men should "love their wives as their own flesh," or rather "as Christ loved the church;" but intoxication prevents the possibility of complying with such an injunction, and thus alike bids defiance to the laws of Heaven, and the duties of humanity. Well has it been said, that "intoxicating drinks have visited the earth with a second curse," and 'on none has it alighted with such tremendous fury, as on the unhappy wives of tipplers. The history of these broken-hearted women, like Ezekiel's roll, is written within, with 'lamentations and weeping and woe.' Compelled day after day to toil for an infant family, to subsist on the coarsest and scantiest food, to hear her children cry for bread, without having any to give them, to be herself and her children clothed in rags, with neither bed nor furniture to repose on, or give comfort to the family; to have to endure all this, while the husband is spending in the ale-house what might make all of them comfortable, is to the mother a bitter cup of affliction, and to the father a crime of no ordinary magnitude. But this is not all. Mothers themselves, from having acquired a taste for strong drinks, pawn their own and their children's clothes, rob them of almost every morsel of bread, and often



desert them, or with their own hands put them to death. The lioness, the she-bear, the tigress, the vulture, and the adder, nurse and protect their young and study their safety; but alcoholic liquors change human females into monsters, for which the vocabulary of earth, or even the abyss beneath, cannot find a name, nor the world of savage or venomous creatures produce a parallel. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget;" but the question of the prophet, and the phraseology he employs, show that the occurrence then was rare; had he, however, lived in these days, he would have seen that for parents to starve their children, for mothers to forsake their offspring, was far from being uncommon. Such is the transforming influence of the drunkard's cup. The conduct of Medea has been deemed too atrocious to be true, but the history of the effects of the Circean bowl of Christian Britain has more than realised the cruelties of the fable. The sorceress alluded to killed her children at once, but baptized women in England, by a slow and cruel process, bring their own children to the grave through neglect, starvation, and disease. Horace intimates, that Rome, at a period which nourished a Nero, could not bear to see Medea fictitiously practise her cruelties on the stage; what then shall we say for the morality of the nineteenth century of our redemption, when these execrable deeds are practised in the open day, and he who abstains from the accursed bowl, which has changed mothers into monsters, is deemed a madman or persecuted for such folly? Proof this indeed, that the drunkard is not the only person who is besotted by these drinks; the accursed cup has robbed us all of our humanity, and rendered us deaf to the piercing cries that salute us from every quarter. Were we not infatuated by the sorceries of alcohol, we should arise as one man, and banish the pest from the land.

The crime of parents in forsaking, starving, and destroying their children, is not all. For want of clothes, thousands of the rising generation are kept from the Sunday-school on the Sabbath, and from our charitable day-schools in the week; they are therefore educated in vice, and perfected in depravity in the drunkard's school; and consequently, we have a race of Vandals trained to worse than barbarism in a Christian country, and under the very shadow of the mercy-seat. We have what is still worse; we have children, whom our schools have civilised, re-transformed into worse than savages. The alehouse and the gin-shop, in one short day, can undo all that we have done by the labours of years, and render those whom we have taught,

the worse for our training. We may be told, "Human nature of itself is bad;" we grant it, and therefore conclude, that there is no need of making it worse by the depraving influence of inebriating poisons. Man, we allow, can, without drunkenness, be as vile as one could suppose a fiend could wish; consequently, it is altogether superfluous to add to his nature the inspirations of the drunkard's cup, and thus finish his character as an incarnate demon. He can commit murders, adulteries, and thefts, if left to himself, but he can sin with *less remorse*, and with *much more recklessness*, when a moderate glass or two have inflamed his passions. In countries in which paganism did the work of alcohol, and added every depraved stimulus to his nature, the inspiring bowl was not needed to arm human beings for desperate acts of cruelty and iniquity; but in a country in which Christianity has awakened reason and conscience to their proper sphere in the soul, men find a difficulty in violating the most sacred ties of nature and religion, until they have first destroyed their moral sensibility by the benumbing influence of the tankard or the bottle. Hence, as already observed, in our country crimes are committed at which heathens would blush, and these are perpetrated in the broad light of the gospel. Strange to say, but we have in our land the two extremes of morality and immorality. We have the purest religion that ever shone upon man, and the blackest vices that ever darkened his character; and these existing the one in the presence of the other, and what is still more awful, the latter, in thousands of instances, neutralising the instructions of the former. Now, whatever other agencies may be at work, we all know full well, that there is not a power which demons can command, which can so effectually resist and withstand the gospel, as the cup of the drunkard. Rome in the lowest state of pagan degradation and sensuality, could not boast that her prisons were crowded with juvenile culprits, and that some of her *infant* thieves merited, at the age of nine years, the epithet "*incorrigible*," or that mothers were base enough to train their children for this guilty distinction. It was reserved for Christian Britain to present to the god of thieves whole hecatombs of youthful offenders, and to do this in an age more renowned than any other for the multiplicity of schools, in which science and religion were brought down to the capacities of infants, and their blessings placed within the reach of the poorest cotter in the land. And to this scene of juvenile delinquency we have been brought by drinking. The superintendents of police, the jailers, the judges, and the chaplains of prisons, ay, and the teachers of Sunday-schools, are all unanimous in at-



tributing the increase of youthful criminality to the accursed influence of strong drinks. Thus, our intoxicating stimuli have opened a new page in the history of crime. We all knew the capacities of adult offenders for works of iniquity, but depraved humanity itself stands aghast when the child of nine years is discovered to have surpassed the oldest criminals of ancient times in the crafty and precocious turpitude of his offences. This premature adroitness in iniquity, Christian, has been obtained from the influence of that cup, which the Total Abstinence Society implores you to abandon! And is it too much to ask you, as a patriot, and a professed follower of Him who *died* for our redemption, to give up a beverage which has already begun to poison society at its fountain head? If infants trained in the drunkard's school, learn to commit crimes at which veteran culprits would blush, then what, think ye, will be the manhood and the maturity of this early ripeness in depravity? Will not your own sons and daughters become more sinful, from associations which you will find it difficult to prevent? These juvenile culprits will become a pest to society, and will be the decoys of those who have been subjected to better training. "One sinner destroyeth much good," and the ingenuous heart of youth is especially open to the contaminations of vice, because less aware of its consequences, and less vigorous and firm to resist. Surely the scene of husbands practising cruelties towards their wives more heinous than murder; of mothers deserting their own offspring, or training them for every vice; of children matured in infancy for debauch, sensuality, and dishonesty; of the sighs and prayers of godly parents neutralised; of the pious instruction of years in Christian families or Sunday schools, turned in one short day into a curse, and an instrument of cunning in depravity; and more than this, the body prematurely doomed to disease and the grave, and perhaps the soul to perdition, ought to address us in language more awful than the thunder, and more thrilling than the groans of the lost, to abstain from a beverage which has been the occasion of such an amount of misery and ungodliness. If we refuse to make a sacrifice, which, as shall hereafter be shown, could be done with such manifest advantage to our own *health* and happiness, the indignant Judge of all will exclaim to us, "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your *hands are full of blood.*"

6. Under the head of crime occasioned by these drinks, we must not pass over the fact, that so many professors of religion and ministers of the gospel, have fallen

and lost their reputation in consequence of drinking. In these, more than in any other instances, we have an exemplification of the great danger of what is ambiguously called "*moderate drinking.*" Many of these "who have erred through wine" and strong drink, we have good reason to believe were partakers of divine grace, and therefore had supernatural power to withstand temptation, and yet they have been betrayed. Nor is this to be wondered at, if we consider the nature and insidious character of inebriating liquors. The liquid fire which exists in all of *them* produces thirst, and the inspiriting poison acts immediately upon the stomach, the nerves, and the brain, and through these upon the intellect; but as the stimulus is neither nutritive nor permanently strengthening to the body, nor morally or intellectually invigorating to the mind, the material part of our nature is exhausted by the excitement, and the soul is prompted to vigorous action without a moral motive as its source, or mental vigour as its guide; nothing therefore is more easy than to fly again to the glass as a remedy for this unnatural thirst and debility; and under the unhallowed inspirations that are felt, to commit crimes at which the sober reason, and conscience of the professor would have been shocked. Thousands have thus fallen before they have been aware; and when a crime has been once committed, nothing is more easy than its repetition, especially if, as in this case, the spirit that betrayed us is deemed a necessary principle of stimulation to our frame. A thirst is created, which, like the daughter of the horse-leach, cries, "Give, give," and depression is felt which nothing seems so likely to remove as the tankard or the wine-glass; increasing thirst, unnatural excitement followed by unnatural debility, lead to increased potations, and eventually, sometimes rapidly, the drinking habit is perfected, and the ruin of the christian or of the minister is completed. Let our church books be examined, let the numbers expelled from communion be counted, and the cause of their fall be fairly told, and we shall find that nineteen out of twenty of every act of backsliding and apostacy may be traced, directly or indirectly, to drinking. Let us also look round our congregations, and enumerate those opening buds of promise, which have been withered and blasted, and let us also inquire after the influence that destroyed our hopes, and the peace and respectability of the offenders, and we shall find that in ninety-nine cases out of a hundred, these besotting drinks have been the remote or proximate cause. I have seen the youthful professor, whose zeal talent, respectability, and consistent piety, have promised much to the church and the world, led on



from moderate to immoderate draughts, in the end become a tippler, dismissed from the church, disowned by his friends, himself a nuisance to society, and his family in rags. O Zion! "thy precious sons, comparable to fine gold, how are they," through drinking, "esteemed as earthen pitchers, the work of the hands of the potter?" I have seen the generous tradesman, by whose zeal for the gospel, and at whose expense, too, the ministers of religion have been introduced into a destitute village, and eventually a house erected for God, and a flourishing church formed, himself excluding himself from the church, by his love of strong drink. Would to God these instances were solitary! But, alas, they are not. Almost every Church, and every minister have to weep over spiritual hopes blasted, and Christianity outraged by these noxious drinks. Nor must we conceal the fact, that the ministers of religion have fallen a prey to these accursed fluids. We have not the least doubt, if the falls of godly ministers were to be followed up to their origin that it would be found that the excitement which led to their ruin, was obtained from the wine-cask or the beer-barrel. Men of first-rate talent, respectability, and apparent piety, men that could not ascend a pulpit without attracting crowds to hear the word, nor address an audience without the people's hanging on their lips, have had their ardour quenched, and their characters implicated by these desolating liquors. The fine gold has become dim; the voice of the lute and the harp, which delighted all, is silenced; the preacher that edified thousands is now dead while he liveth; the lips that fed many are not silent in death, but have been smitten dumb by alcohol; the spirit that inspirited the churches, is doomed to the grave before the man is dead; he who ought to be officiating in the sacred vestments of the sanctuary, is doomed to wear the shroud of death before Nature has paid her last debt; the father that taught him to drink has abandoned him, and the deacon that compelled him to take the glass that has been his destruction, has driven him from his door. We may say of these sons of Zion, "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire, but now they are not known in the streets." We must here also observe, that if but one member of the church had backslidden, if but one angel of the church had fallen, or but one hopeful convert had been lost by the use of alcoholic drinks, the thought that only *one* had been betrayed and corrupted, ought to make us resolve to abstain. The consideration that what had destroyed *one*, might injure *many*, would, were not our hearts more than usually hard,

prompt us to vow never to touch or taste again. But we have not to tell of *one*, but of *many*, that have been ruined. The ministers, the hopeful ministers of the sanctuary, that have fallen are not a few. And as to members and young people of the highest promise, that have been lost to the church through drinking, these might be counted by thousands. Here we would not exaggerate, but would call on the ministers and officers of the churches to record the facts of drunkenness that have come under their own notice, and we query whether they will ever be able to put the intoxicating cup to their lips again.

Should any one ask, how it is that the gospel and the grace of God have not prevented this backsliding and apostacy? we reply that the office of the Spirit of God is to eradicate sin from the soul, and not to extract alcohol from the nerves or the brain. We never wondered how it was that the grace of the gospel did not extract arsenic or prussic-acid from the frame. In such cases we have concluded that if any person was presumptuous enough to take these poisons, the King of Heaven was righteous in leaving him to perish. Were a man wantonly to feed upon provisions which produced an unnatural thirst, we should not charge the gospel with impotency because it did not neutralise the effects of his diet. And if a man will drink what produces thirst, what creates an unholy excitement, what debilitates his frame, shatters his nerves, makes him sleep under the Word, or stupifies his mind, ought we to charge Jehovah the Spirit with want of energy because he refuses to abstract from the body a poison that should never have been taken? Far more in accordance with the divine principles of *moral* government is it, to warn off the danger, and if the warning be not heeded, to allow the evil to grow to a magnitude that shall prove that God is true, and in the end constrain offenders voluntarily to repudiate their own folly. "The backslider in heart shall be filled with his own ways." "Ephraim is joined to idols, let him alone." The church has too long been indifferent to the voice of revelation concerning drunkenness, and equally heedless of its malignant influence upon the righteous and the wicked; the evil has therefore grown to a head. Millions have been ruined in both worlds by the use of these liquors. A book of lamentations, quite as affecting as that which the spirit of God dictated to the weeping prophet, might be composed respecting the crimes and miseries occasioned by drinking. Britain at this moment could furnish materials for such a mournful theme far more ample than what the sword and the famine presented to Jeremiah. Were our "heads waters and our eyes fountains of tears, and



were we to weep day and night," such expressions of sorrow would convey but an imperfect idea of the wide-spreading desolation. Tears, however, are unavailing in such a case; more than tears are therefore asked. By total abstinence we can stay the plague which our boasted temperance and moderation have spread. Could the sympathetic prophet have been told that by abandoning the use of a cup of poison, he might restore his much-loved Zion to her pristine beauty, and her ruined sons and daughters to happiness and honour, would he have hesitated, or staid a moment to consult a vitiated taste or unnatural appetite? Rather, had he ever been so besotted as to use such a beverage, the cup in one moment would have been dashed from his lips, and most solemnly would he have vowed never to be misled again. Let us go and do likewise, "that our sons," instead of being ruined, "may be as plants grown up in their youth; and our daughters," instead of being the prey of the seducer, "may be as corner-stones polished after the similitude of a palace."

The following calculation ought not to be unheeded. There are in our country at least 8000 voluntary churches, and upwards of 11,000 established churches, making in all about 20,000. Now let us suppose that each church has had to dismiss one member for drinking, and also has already been deprived of two members that would have come to the sacrament but for the influence of liquor. This calculation is below the mark, because if some churches have lost none, others have lost twenty or thirty, as their church books can testify; but we have taken the average low enough, and what is the affecting truth? Why that 20,000 members have been expelled from communion, and 40,000 kept from communion by these accursed poisons, making a total of 60,000 individuals of whose services the church has been thus wantonly deprived! These divided into congregations of 500 each, would constitute 120 churches. What could we think of the papists if they had power and came to England and levelled with the ground *one hundred and twenty* sacred edifices, and burnt *sixty thousand protestants*? But here we have what is worse. Persecutors "can only destroy the body, and after that they have nothing that they can do;" but alcohol in the insidious form of beer, porter, wine, gin, &c., "can destroy both *body and soul in hell*," and yet we ourselves kindle this fire that desolates so many churches and ruins so many souls! The persecutor, the Vandal, the Goth, the Turk, or the Saracen is no longer needed to devastate Christendom; we have what is worse than all these in our own houses, and what has annually proved a thousand times more baneful. The days of Nero are returned;

Dioclesian depredations are acted over again; the bloody days of other times are come back; and the fires of Smithfield rekindled; and protestant ministers plead the cause of the fiend, and actually lodge in their houses the demon that thus "scatters fire-brands and death" in the sanctuary of God! For so long as we continue to use intoxicating drinks we practically recommend the spirit which has already destroyed millions, and, unless driven from the land, will yet destroy millions more. Every one who has attended but a very little to the progress of the gospel in the South Sea Islands, must have noticed how much the labours of the missionaries have been impeded, and what havoc has been made of the churches, by the introduction of these detestable poisons. We all know what a scourge they proved to Pomare. The chief thing that rendered the religion of that monarch questionable, was his taste for strong drinks. In the Sandwich Islands drinking is the chief antagonist that missionaries have to contend with. The Rev. Mr. Stewart, chaplain to the American navy, in the narrative of his visit to the South Seas, has given us some awful details of the effects of these liquors both on the islanders and the British seamen that occasionally land among them. The Rev. Mr. Williams, in his last publication, has confirmed the same statements. That laborious missionary having been absent for some time from his people at Raiatea, found, on his return, that "spirits had been introduced and stills set up." He tells us, that out of his flourishing and numerous church and congregation, "not a hundred had escaped the contamination of these liquors, they all appeared *maddened with infatuation*." "*I could hardly believe*," he says, "*they were the same people among whom I had lived so long, and of whom I had thought so highly*." Do we wonder that with such a scene before him, he calls alcoholic drinks, "*Poisons of the body and of the soul*?" He informs us that "the gigantic chief, Tamatea, who was six feet eleven inches high, was, before conversion, much addicted to drunkenness, and when drunk, if disturbed, became desperate; would seize a club, spear, or any other weapon, rush out of the house and wreak his vengeance upon friend or foe, man, woman, or child, whom he might happen to meet. Several persons had fallen victims to the ferocity which the juice of the kava-root produced." After conversion to Christianity, this eminent chief "made a vow of *total abstinence*, and kept it until death." How many a professor of Christianity, who cannot allow his liberty to drink what poisons himself and others to be infringed upon, the example of Tamatea must condemn! This unsophisticated chief knew that to vow to abstain from what



threatened to ruin himself and thousands more, instead of subjecting himself to slavery, was an act of the holiest emancipation and liberty. To say that we will not pledge ourselves to abstain from wines and strong drinks, because the pledge would enslave us, is to demonstrate that we are slaves already, and voluntarily submitting to the *tyranny* of a taste for liquors which have done more to desolate the church than Nero or Dioclesian. When the parliament of Tahiti consulted the queen respecting the admission of intoxicating drinks, she said, "Let the *principles* contained in the New Testament be the foundation of all your proceedings;" "and immediately they enacted a law against trading with any vessel that brought ardent spirits." The inhabitants of those islands, in many of which *total abstinence* had of necessity been practised, Mr. Williams tell us, are "*in stature and intellect the finest upon earth.*" The engravings we have seen of them exhibit an athletic form, and proportion of limb of such perfection, that, in their presence, the beer and gin drinkers of Britain appear pigmies and skeletons, or mere bloated masses of deformity. And their intellectual proceedings demonstrate that we are far behind them in mental acumen and moral sensibility. These discerning Christians passed an act for national total abstinence, and did so because they saw that "*the principles of the New Testament*" demanded such a measure. It was not so much any isolated text as "*the principles*" of the Book generally that guided their determination. They saw that *love to God and man* is the grand "*principle*" of the Book; and that this *love* enjoins us to do nothing, to *eat* nothing, to *drink* nothing, which would prove the means, directly or indirectly, of making a brother "stumble, offend, become weak," or fall into sin. This love forbids us from "destroying by our meat or drink him for whom Christ died." These simple-hearted islanders saw all this, and resolved on total abstinence. They did not allow a metaphor, borrowed from the use of wine, the commendation of a medicinal draught, or the miraculous production of an *innocent* beverage, to beguile them from "walking charitably," or according to the dictates of universal "love." They showed a maturity of critical and spiritual judgment in allowing "*the principles*" of the gospel to explain the metaphor, the medicine, and the miracle, instead of arraying the metaphor, the medicine, and the miracle against the principles of the gospel. Intoxicating drinks were about to desolate their churches, to cover the island with crime, to corrupt and besot the rising generation, to take them back to heathenism, and they nobly resolved to drive the abomination from their land. They did not wax presumptuous enough to

argue that if they introduced to their frames a poison which would infest their bodies and infect their minds, the grace of God would work a daily miracle to satisfy their vitiated taste, and would therefore abstract the pestilent spirit from their brains and their bones. No! these christians believed that we are not to "do evil that good may come," and that we are prohibited from "*tempting the Lord our God;*" and thus making "the principles of the New Testament the foundation of their proceedings, they determined totally to abstain from so deleterious a drug. And when we look at the scourge which intoxicating drinks have inflicted on the British churches, and which, a thousand fold greater, they still threaten to inflict, can we do better than follow their example?"

## CHAPTER II.

On Diseases, Deaths, &c. from Drinking.—1. The Testimonies of the most distinguished medical men. 2. Alcohol a Poison. 3. The Physiology of the Human Frame examined in connexion with Drinking. 4. Effects of Intoxicating Drinks upon the Stomach, Brain, Nerves. 5. The many Diseases which may be traced to these Poisons. 6. Cases cited. 7. Testimonies of Coroners, &c. respecting deaths from Drinking. 8. Signatures of distinguished Medical Men. 9. Longevity. 10. Synoptical Table of Diseases from Alcohol. 11. Weekly Table of Mortality in London.

ON this topic it may be necessary to observe, that the inebriating principle in all intoxicating drinks is *spirits of wine or alcohol*, and that alcohol is a *poison*. Whether ardent spirits, wine, beer, porter, or cider be drunk, what is called the strength of these liquors, and for which alone they are drunk, is allowed by all medical men, chemists, and physiologists, to be an acrid poison. Dr. Dods, in his examination before the Committee of the House of Commons, stated that "Writers on medical jurisprudence rank alcohol among narcotico-acrid poisons;" and he adds that "*small* quantities, if repeated, always prove more or less injurious," and that "the morbid appearances seen after death, occasioned by ardent spirits, exactly agree with those which result from poisoning, caused by any other substance ranked in the same class."\* Sir Astley Cooper has declared, "No person has a greater hostility to dram drinking than myself, insomuch that I never suffer any ardent spirits in my house, thinking them *evil spirits*; and if the poor could witness the white livers, the dropsies, the shattered nervous systems which I have seen, as the consequences of drinking, they would be aware that spirits and *poisons* are synony-

\* Parliamentary Report, p. 221.



mous terms." A testimony, similar in sentiment, was signed by nearly *five hundred* medical men of the first respectability in Edinburgh, Berwick-upon-Tweed, Bradford, Brighton, Cheltenham, Derby, Dublin, Gloucester, Kilmarnock, Leeds, Leith, Lincoln, Manchester, Nottingham, Worcester, York, &c. Dr. Mussey says, "That alcohol is a *poison* to our organization, and tends to pervert our moral feelings, is evident from observation." And he adds, "What is poison? It is that substance, in whatever form it may be, which when applied to a living surface, whether external or internal, disconcerts life's healthy movements. It is altogether distinct from substances which are in their nature nutritious. It is not capable of being converted into food, and of becoming part of the living organs. We all know that proper food is wrought into our bodies. The action of animal life occasions a constant waste, and new matter has to be taken in, which, after digestion, is carried into the blood, and there changed," and assimilated so as to supply all the waste of the frame. "But poison is incapable of this. It may indeed be mixed with nutritious substances," as arsenic for rats, "but if it goes into the blood, it is thrown off as soon as the system can accomplish its deliverance, unless nature has been too far enfeebled by the influence of the poison. *Such a poison is alcohol; such, in all its forms, mix it with what you may.* It is never digested and converted into nourishment." The same is true of it as of arsenic and corrosive sublimate. Dr. Dods, to whom we just now referred, in his evidence before the Committee of the House of Commons, gave the following physiological explanation of the effects of this poison upon the human constitution: "Alcohol *coagulates* the albuminous and gelatinous parts of the structure, and *corrugates* the solid parts, as the *muscles*, &c. Its effect on the blood-vessels seems to be twofold — *increased excitement* and *contraction in the diameter of the vessels*; this tends to produce enlargement in some parts of the blood-vessels, or *effusion* should their coats give way at any part of their course. *Diseased deposits* are frequently formed where a branch is given off, or in some wider portions of the blood-vessels, which give rise to most painful symptoms, such as are common in gout or rheumatism. *Increased excitement*, also, from the use of stimuli, maintained for a given time, diminishes, *in proportion*, the healthy functions of the organs, and leads slowly, though *certainly*, to *alterations both in structure and function*: in this way we may account for *diseased livers, diseased kidneys, diseased hearts*, and symptoms which indicate these in the *effusions of serum*, which occur in different regions of the body, and is called *dropsy, water in the chest*, and

*general anasarca*. Very striking effects also are produced upon the *nervous system*, as is manifested in the imperfect muscular contractions visible in a state of intoxication, in tremors, palsies, and other maladies, which not unfrequently afflict the victim of intemperance. Emaciation and debility, which are very common characteristics of those given to habits of spirit drinking, proceed from the constitution being robbed of its *proper supply of nourishment*, while at the same time it is *compelled to carry on increased action*, and increase the process of absorption beyond that of nutrition: besides, the glands through which the absorbent vessels pass, being kept under *constant irritation*, become enlarged, hardened, and variously altered in their structure, till at last they cease to carry on the functions to which they are destined, and the fluids which they used to transmit become effused in the surrounding parts. The *diseased deposits* which occur at the *heart* and along the blood-vessels seem to be produced by the *efforts of the minute vessels* which supply these organs to *resist the injury* that might result to larger blood-vessels from their *increased action*, produced by the presence of ardent stimuli; in other words, *a given amount of blood, with a given force, and in a given time, circulates through a set of tubes, contractile and expansible up to a certain point*; these tubes are of a *certain length and diameter*, and in their healthy condition are capable of affording passage to the blood, according to the *usual rate and quantity*; but when their diameter is *diminished through the influence of spirits*, and when the *frequency and force of the circulation* is, from the same cause, *considerably increased*, the vessels become *strained* at some part of their course, and the vital energies *instantly attempting to prevent or repair the injury*, throw out fluids which become *coagulated*, and remain as *mechanical obstacles* to the proper discharge of future functions. Many lamentable specimens of morbid deposits are furnished by habits of intemperance, and many "wearisome days and restless nights" become the purchase of such thoughtless indulgences. On the same principle might we explain enlargement of the heart, of the aorta, and other parts of the arteries, apoplexy, coma or lethargy, and the like; always taking into the account the influence of vital action, and a combination of other causes aiding or resisting the various results. It were easy to extend my remarks on this part of the subject to a much greater length, but enough has been said to convince those who will yield to facts, of the injurious effects of ardent spirits, when used *even moderately* for any length of time. If the *thoughtless* consumers, or zealous advocates of *strong stimuli*, would accompany us to a few *post mortem* examinations of



individuals who have persevered in such habits, or were called to witness, like us, the *sufferings they previously endured*, they would feel horrified at their own folly and ignorance, and *if they were wise would never touch the bowl again*. But whatever men may think, and however they may act, still it is true that *the use of ardent spirit, now so prevalent, is one of the greatest evils that ever has befallen the human race*. It is a *second curse*, which seems destined completely to destroy every blossom of beauty and virtue, which the first left blanched and drooping here and there upon the face of the earth.”\*

We have given this passage, because it contains a physiological explanation of the baneful effects of intoxicating drinks upon our constitution, furnished by a gentleman of accurate observation, and who, in his medical capacity, has repeatedly seen most affecting illustrations of the facts he has stated. These words of Doctor R. G. Dods ought to be printed in letters of gold, and hung up in the most prominent place of every room of moderate as well as of immoderate drinkers. But before making any remarks on this affecting exhibition of the evil influence of alcohol, we will give a few quotations from the evidence of Dr. Farre.

On the Committee handing to this eminent physician the paper which contains the testimony of nearly *five hundred distinguished medical men*, to which we just now alluded, after reading the words, “By the following certificates it will be seen that ardent spirit is ascertained by medical science to be in *a strict sense a poison*, and that the use of it as an article of diet, especially among the poorer classes, is the *direct cause of an incalculable and appalling amount of disease and death*,” the Doctor said, “It is strictly so in regard to the destruction of life. Undoubtedly that is the fact; it destroys the gastro-hepatic system, producing a *variety of liver diseases*, as *inflammation*, especially the chronic hepatitis, what Baillie termed the small white tubercle of the liver; also *cancerous affections*, as the large *fungus of the liver*, and *completely obliterates the fine structure of that organ*. With respect to the *stomach and intestines*, it destroys the *villous surface of their lining membrane*, so that death is inevitable. The *very root* of the absorbent system is destroyed. But great as the destruction is upon the gastro-hepatic system, I have seen again and again the patient fall from the *rending of the brain by the excessive forcing of the circulation*, before the *disorganization of the liver* had gone to the *point of producing dropsy*, which is the usual precursor of death.”† Speaking of the *post mortem* examination of the body of a drinker, he says, “He died of sanguineous apoplexy. His

liver was gibbous at the extremity, completely rounded, white within, and its peculiar structure very much obliterated. The artery of the dura mater, or outer membrane of the brain, *was blood-shot*. He died of injury of the brain from alcohol.”\* He also stated, “That cases of disorganization from the abuse of fermented liquor, with *every other variety of disorder*, and also *demoralization of mind*, resulting from the same cause, had frequently come before him as a consulting physician.”† He asserted, that by demoralizing the mind, it led “to *pauperism, riots, murders, suicide*.”‡ He says, that “*diluted spirit destroys as effectually*, although more slowly, than the undiluted, and therefore, that the addition of water does not make *any change* in the property of distilled spirit.”§ Again, “Alcohol destroys the *lacteal* absorbent surface, and the *lymphatic* absorbents take up the more, and the man begins to waste, in such a case, immediately.”|| He adds, that “spirits destroy life by the destruction of the balance of circulation, by excitement, and subsequent collapse, or the disorganization resulting on the reaction therefrom.”¶ He affirms, that “cholera was more fatal to drunkards than to others,” and also that “fewer recovered under treatment by the diffusible stimulants of alcohol and opium, than by a milder and more discreet treatment.”\*\* He mentions an instance of *post mortem* examination of a person who died from mania, produced by alcohol, in which he says, “the *brain*, to use a strong expression, may be said to have *sweated blood*, and the case decided a disputed point in anatomy, whether or no the dura mater, or living membrane of the skull, and the investing membrane of the brain, consisted of two layers, for in this instance the blood was *effused between these two layers* and formed a *distinct lamina of blood between them*, marking the extreme point to which the circulation was forced.”†† As confirmatory of his statements, the Doctor instanced the case of a “woman who died of *jaundice and disorganized liver* from drinking a quart of malt liquor daily while living a sedentary life; and of “a farmer of a most vigorous constitution who was blind, and injured in other important functions, at the age of *forty-two*, in consequence of *ale-drinking*.”‡‡ All medical men seem to be agreed on the sentiment which Doctor Dods advanced in another place, that “*diseases of the brain, of the liver, of the heart and blood-vessels, of the kidneys, of the stomach, of the pancreas, of the bladder, of the skin; that apoplexy, insanity, mental delusions, delirium tremens and spontaneous combustion,*

\* Parliamentary Report on Drunkenness, p. 224.  
† Ibid. p. 102.

\* Parliamentary Report, p. 102.

† p. 98. ‡ p. 103. § p. 103. || p. 104.

¶ p. 105. \*\* Ibid. †† Ibid. ‡‡ p. 107.



all spring from the use of alcoholic drinks."\* "*mental dejection, morbid irritability, ungovernable passion, frightful delusions, confirmed insanity, aneurism, and the perpetration of the foulest crimes, as duelling, murder, suicide, &c.,*"† the same physician attributes to strong drinks as their origin. Children also are said to be *stunted* in their growth, and often *unhealthy all their days*, or perhaps *sent to their grave in infancy* in consequence of the diseased constitution which they have inherited from drinking parents, or from having alcohol in some form or other early administered to them.‡ In cases of disease also it is allowed by all parties, that the profoundest skill of the physician is often entirely counteracted by the folly of nurses and others, who most indiscreetly administer these stimulants to the sick. The reader by this time must be satiated, or we could multiply medical opinions and testimonies to almost any extent, and all agreeing in the statement, that all the diseases which we have mentioned, and a great many more, are produced and cherished by the use of these intoxicating beverages.

The examples already given, show us that alcohol, whether diluted or not, is a *poison*, and that belonging to the class, *diffusible stimuli*, it circulates through the whole frame. Mr. Higginbotham, an experienced surgeon in Nottingham, informs us that, "*unchanged in its property*, it passes through the brain, lungs, heart, liver, and every organ of the body, through every muscle, and bone; every part of the system is washed with it, and no part wants it." Dr. Beaumont has shown from his experiments on the stomach of St. Martin, that all the fluids that enter the stomach are immediately absorbed. It seems that the stomach is only capable of digesting what is solid, and therefore it always dismisses every fluid before it can commence the important labour of digestion. When milk was taken, Dr. Beaumont found, on looking into St. Martin's stomach that it was immediately changed into curd, the solid parts were detained and digested, while the whey, or liquid part, was instantly absorbed by the venous capillaries which open upon the surface of the stomach that they may carry away the fluids, and thus remove them from an organ where they are not wanted, and in which they would injure digestion. It is now a well known fact, that the gastric juice is the only fluid employed in digesting our food. This is produced by nature in a pure state, and in the exact quantity needed to chyme the food. To dilute this most marvellous fluid, would be to injure it, and therefore the liquids, whatever may be the kind we may drink with our meals, must be removed out of the way before digestion can go on. Hence alcohol, which is thinner

and lighter than water, is at once taken up by the venous absorbent capillaries and circulated through our frame.\* It has been found in the blood and the brain, and has, in such circumstances, actually ignited on light being applied to it. If conveyed into the stomach in connexion with any nutritious matter, as in the case of beer or wine, in which we shall hereafter show there is a *very small portion* of nutriment indeed, the substantial part is left in the stomach, while the alcohol is circulated through the frame. But as it is an acrid fiery poison, it irritates and stimulates the whole system. In an instant it affects the nerves, and through them the brain; it moves the heart and pulse with an unnatural rapidity, and communicates its fire to the very extremities of our bodies. Who has not felt his head in one moment affected by a mere taste, yea, by the smell of a small quantity of wine, or his feet warmed in an instant by a glass of gin? Now we have in these instances examples or proofs that this pestilential drug paces through the length and breadth of our constitution. It leaves no part unvisited, unstimulated or uninjured. We may apply to it the words of Shakespeare,

"The leprous distilment, whose effect  
Holds such *enmity* with the blood of man,  
That, swift as quicksilver, it courses through  
The natural gates and alleys of the body,  
And, with accursed poison, it doth infect  
The thin and wholesome blood."

We have good evidence that it leaves no part, which it visits, as sound as it found it. We may tell the reader who has not heard of the circumstance, that St. Martin, to whom we have before alluded, was a young Canadian, who was shot across the stomach. The ball took off a portion of one of his ribs, a part of his liver, and left an orifice which never closed. Dr. Beaumont, who was attached to the army as surgeon, undertook to cure him. The wound healed, but the hole in his stomach remained, so that it was necessary to bind on it a little pad to prevent his food from coming out. After the cure he went home and married. But Dr. Beaumont considering that such an opportunity for investigating the mysterious process of digestion might not again occur, sent for him, and kept him between two and three years under his roof. The result of his observations are most valuable; so much so, that we cannot but believe that Providence intended the event for the good of the human family. Now, among the experiments which Dr. Beaumont made, one was to discover the effects of fermented liquors on the organs of digestion, and he found that when St. Martin drank these, "*the mucous membrane of the stomach was covered with inflammatory and ulcerous patches, the secretions were vitiated,*

\* Parliamentary Report on Drunkenness, p. 223.

† p. 224. ‡ p. 219.

\* Dr. Combe on Digestion, &c., 78, 79.



and the *gastric juice diminished* in quantity, and of an unnatural viscosity, and yet he described himself as perfectly well, and complained of nothing. *Two days subsequent* to this, the inner membrane of the stomach was *unusually morbid*, the *inflammatory appearance more extensive*, the *spots more livid* than usual; from the surface of some of them exuded *small drops of grumous blood*; the *ulcerous patches were larger and more numerous*; the mucous covering *thicker* than usual, and the *gastric secretions much more vitiated*. The gastric fluids extracted were mixed with a large proportion of thick ropy mucous, and a considerable *mucopurulent discharge*, slightly tinged with blood, resembling discharges from the bowels in some cases of dysentery. Notwithstanding this diseased appearance of the stomach, no very essential aberration of its functions was manifested. St. Martin complained of no symptoms indicating any general derangement of the system, except an *uneasy sensation and tenderness at the pit of the stomach*, and some *vertigo with dimness and yellowness of vision on stooping down and rising up again*." Dr. Beaumont further observed, that "The free use of *ardent spirits, wine, beer, or any other intoxicating liquor*, when continued for some days, has *invariably* produced these changes."

I have introduced these experiments and observations of the effects of fermented liquors upon the stomach, for the purpose of shewing that this insidious poison commences its work of destruction as soon as it comes in contact with the digestive organs. It does not wait until it has spread through the frame, but it actually attacks the very first member it touches. The mouth and palate dismiss it immediately. It would probably cure the worst of sots of his propensity, if you could fix a plug in his throat, and doom him to keep his mouth full of gin and water or strong beer for a whole day. It is a query whether his tongue, subjected to twelve hours' action of alcohol upon its surface, would have any skin on it at night. But the tongue is far less liable to hurt from such a source than the inner coats of the stomach, and the blood-vessels. These delicate organs are, therefore, peculiarly susceptible of injury from this "acid poison." The stomach, which is one of the most important laboratories of our frame, is injured as soon as this vile spirit enters it. It becomes, as actual observation has now demonstrated, "*inflamed and ulcerated*." The gastric juice is greatly *lessened and vitiated*, and in a short time mixed with a *large proportion of thick, ropy mucous*, and a *considerable mucopurulent discharge, slightly tinged with blood, resembling the discharge from the bowels* in some cases of dysentery." And will any one say that the gastric juice is bettered by being thus mixed with the corrupt discharge of ulcers? or that the stomach can perform its

functions better when it is "*inflamed and ulcerated*" than when it is sound and healthy? Were we to apply to our hands and feet and tongues a poison which would blister and *ulcerate* them, should we be able to work better, talk better, or move about with more pleasure? What madness, then, to subject so delicate an organ as the stomach to these inconveniences! But it must not be forgotten that it is in the stomach, and by the help of the gastric juice that the food undergoes that vital change which fits it for nutrition. If what we eat is not digested, it cannot nourish us. Now, Dr. Beaumont found that you could not mix the gastric juice even with distilled water, which is allowed to be one of the purest diluents in nature, without injuring its properties, and staying digestion. He put a piece of meat into a phial of pure gastric juice, and another piece into some that was diluted; both were subjected to the same heat, but the meat in the phial that contained the undiluted juice was digested best and soonest. And if it could not be improved by so simple a substance as distilled water, much less could it be improved by mixture with such a poison as alcohol, which both *ulcerates* the stomach, and hardens the food which is taken. Alcohol is an antiseptic; we put bodies into it to preserve them from decay. Can anything, then, be more absurd than to saturate our food with an antiseptic that it may dissolve the better? Should we commend the wisdom of the potter who should first harden the clay that he might render it more plastic? And yet we are guilty of greater folly in swallowing a drink which renders the food harder, and more difficult of digestion, and boast of doing so for the purpose of increasing its digestibleness! Fermented liquor, instead of improving the gastric juice, ulcerates the stomach, and eventually corrupts this marvellous solvent with purulent matter, and instead of increasing its quantity, actually lessens it, and at the same time covers the lining of the stomach with sores and ulcers; and are these things good for digestion? Let us put them together, and look at them again, or rather let us prescribe the following remedy for dyspepsy. 1. Food rendered indigestible by an antiseptic poison. 2. The gastric juice diminished to a less quantity than the digestion of the food positively demands. 3. The same juice diluted with the pus that has exuded from an ulcer. 4. A stomach covered with sores and inflammatory wounds produced by the fiery irritations of an acid poison! The physician who should prescribe such a remedy for the dyspeptic would be deemed more fit for St. Luke's than a dispensary; and yet this is the panacea, the heal-all, that every medical adviser recommends who directs his patients or his friends to drink fermented or distilled liquors for indigestion or any other disease! We should scarcely pour salt into a fountain in order



that the stream might be sweet, nor would a chemist render his retorts and jars fusible or corrosive that his gases might be the purer ; yet this is what we do in drinking alcoholic drinks. We pour a poison into the blood which corrupts and inflames it, and we do so to make it pure ! We ulcerate the stomach to render it more capable of its functions ! And what is the result of all this ? Why that indigestion is become a national disease. The athletic husbandman, whose frame, in former years, was braced with nerves of iron, and who laughed at the weakling who talked of being nervous, now, from drinking ale and cider, trembles like an aspen leaf ; and this sturdy rustic who, in the days of our fathers, never felt that he had a stomach, now goes to the druggist for carbonate of soda, or keeps in his bed-room a box of antibilious pills ! The medical witnesses before the House of Commons, agreed in stating that *indigestion among the labouring classes is altogether a new disease*, and all equally agreed in attributing it to strong drinks. On hearing a youth complaining of being nervous, an old woman, the other day, exclaimed, "Nervous ! nervous ! People had no nerves when I was young !" They had what was better. They had nerves in a healthy state, and therefore they were never reminded, by diseased tremours, that they had any nerves at all. Savages, that have none of our stimulants, have scarcely more than one disease among them, and that disease is death—not sudden, or from apoplexy—but from the shaft of the warrior, or the gradual decay of nature, unless famine may have intervened. Our strong and wholesome ales and eiders, as they are called, our potent wines and cordials, as they are puffed, instead of bracing, have shaken, the nerves of the nation, and made us tremble at a shadow. Some, perhaps, have it in their power to gratify a vitiated taste more than others, and by stimulating their frames till, to use the strong language of Dr. Farre, their "*brains rend*," may feel little of nervousness, and consequently have a short life and a merry one, and rush into eternity unequalled for, and before they have "accomplished as an hireling their day." Some may have a particularly robust frame, so that it may have taken them sixty or seventy years to break up their constitutions ; but these are exceptions, and their number is gradually decreasing, and we are getting weaker and weaker as a people. Indigestion is born with us, and the infant that hangs at his mother's breast pines day and night under the pangs of dyspepsia, while the nutritious stream, that nature has provided for his sustenance, poisoned with the alcohol that his mother drinks, feeds the disease, and condemns him to a life of suffering. The ploughman, who breathes the purest air of heaven, and the delicate lady, who cannot inhale a volume of the wholesome atmosphere without a cold,

heave sigh for sigh over their shattered nerves and disordered digestive organs. Warriors and lawyers, parsons, senators, and huntsmen, all suffer from bile, indigestion, and a swimming in the head. The lords and the ladies of creation have changed the lovely rouge of nature for the sallow tinges of jaundice, bile, or disorganized liver. Every newspaper has its long advertisements of antibilious quackery, and the pill-box is become an essential part of the furniture of the toilet and dressing-case. Morison, and a thousand other quacks, have reaped princely fortunes in catering for stomachs and nerves which alcoholic drinks have ulcerated or shattered. "Doctors," as Abernethy said, "have multiplied beyond all precedent, and diseases have kept pace with them." Never were there such host of physicians, nor of maladies which they feel incompetent to cure. These diseases are not in the pure atmosphere of heaven, are not in the wholesome farina of wheat, the starch of potatoes, or the fibre and gelatine of animal food. These painful affections belong not essentially to the frame which God has given us. They are not natural, but acquired, and acquired from the use of alcohol more than from any other source. We drink a poison, inoculate ourselves with disease, and then impiously exclaim, "That it has pleased God to give us a diseased constitution !" That it has pleased him to associate poison and pain together is a wise provision, to deter us from infecting our bodies and shortening our lives ; but that it has pleased him arbitrarily, and without any fault of ours, to scourge us with indigestion, nervousness, apoplexy, and aneurism, is a reflection on his Goodness that falls little short of blasphemy. "He doth not willingly afflict nor grieve the children of men." What can be more impious than to manufacture a deleterious spirit ; to destroy millions' worth of nutritious food ; to drink a pestiferous bowl and send the poison through our veins ; and then charge a God of love with arbitrarily dooming us to disease and a premature tomb ! Dr. Dods tells us, in the passage already quoted, that "*alcohol coagulates the albuminous and gelatinous parts of our structure, and corrugates the solid parts as the muscles, &c.*" Surely nature never intended that we should thus curd the juices of our frame, or contract and wrinkle the muscles which God intended for the vigorous and pleasurable movements of our bodies ! Under the increased excitement of alcohol, the same physiologist informs us that "*the circulation is quickened*," and the "*diameter of the vessels, through which the blood has to flow, is diminished.*" More work is demanded at the very time that the capacity of these wonderful tubes for their labour is decreased. In the wise economy of nature, "*a given amount of blood, with a given*



force, in a given time," and through pipes of a given and proper "diameter" is to be circulated; by drinking intoxicating drinks, we increase the quantity of fluid which we have changed into fiery contaminated blood, we increase the force that propels it, we shorten the time in which it is to be done,—and at the same moment, decrease the diameter of the tubes through which it is to pass—and is it any wonder that blood vessels burst, sometimes on the brain and cause instant death; sometimes in the lungs, and afflict for life that mysterious purifier of the blood? Is it wonderful that by the bursting of over-worked, over-heated, and poisoned vessels, "*diseased deposits*" should be formed which may ulcerate the lungs, ossify the heart, produce cancers and calculi of various descriptions and kinds? Bleeding at the nose, hæmorrhoidal and other diseased fluxes and swellings occur from the same cause. As alcohol, especially seeks the heart, the seat of life, and propels it with a deadly velocity, and seeks the brain, the seat of thought, intelligence, and moral judgment, and, by loading the blood vessels of that delicate organ, encumbers the head, is it to be wondered at that palpitation of the heart ensues, or that the mind is too confused to think, or that the eye becomes dim, the ears deaf, and the tongue clammy? Persons that drink stimulating liquors have a swimming in their heads, a dimness before their vision, a ringing in their ears, a nervous sense of obstruction in the organs of speech, a supposed ball rising up in their throats, and a palsied shake of the hand, and tottering of the limbs. And nothing could be more natural than that it should be so. The brain, whence all the nerves of the frame beautifully and delicately ramify in ten thousand different directions, is put under a confused and unhealthy excitement, and therefore all the messengers which it sends forth, to accomplish volition, to collect information, or bring home intelligence, are injured, weakened, and doomed to be partakers of the confusion of the head. Hence, vision is misty from the intoxication of the nerve of the eye,—the hearing is diseased from the unnatural action of the nerves of the ear,—and the tongue, the throat, the hands, the feet, are all equally disturbed in the performance of their duty. Unnatural sounds are heard, unnatural sights are seen, unearthly voices are uttered, and the whole man is more like a puppet danced by wires than a being who has nerves, brain, and a human soul associated with these, to regulate his movements, and guide him in the interpretation of his sensations.

It must not be supposed that what has just been described are the feelings of the intemperate alone; they are the associates of moderate drinking in ten thousand instances. What is more common than to meet with

men of athletic form and bulk superannuated before they are fifty; unable to read, write, or cast accounts, because of a dizziness in the head; unable to think, speak, or act, because of their nervous affections? These gentlemen, though six feet high, like sentimental girls, have a supposed hysterical ball in the throat, and must have a smelling-bottle, or a perfumed snuff-box, to keep them from fainting; must wash in eau-de-cologne to keep up their spirits, or must carry camphorated or other lozenges in their pockets to prevent their swooning in company. These all know that the bottle would be an instantaneous reviver; but then they have learnt by experience that excitement from such a source would only, after the fumes of the spirit had evaporated, or rather, perhaps, intoxicated every nerve, muscle, and blood-vessel of their body, render them more dyspeptic, bilious, and tottering. What a wonder that they do not allow Nature to finish their education in dietetics. She has taught them that *partial* abstinence from these drinks is good, and if they would but listen to her suggestions, she would show them that *total abstinence* would be their effectual cure. It will soon be seen that what are laughed at as the vagaries of tea-totallers, are, after all, the benevolent dictates of our constitution, and that Nature has preached *total abstinence* from the days of Adam. By headaches, by indigestion, by trembling nerves, palpitating hearts, erysipelatous and dropsical limbs; by bile, hæmorrhage, consumption, asthma, and hepatic affections, she has long been calling upon men to abstain from these poisonous potations.

The writer of this essay always in using these drinks, observed the rules of moderation, but nevertheless was doomed for years to a miserable existence from this cause alone. My nervous feelings were such that I have often risen up to walk to see if my limbs would move, and repeatedly have spoken aloud to ascertain if my speech was not altogether gone. A constant mist floated before my eyes, sounds rung in my ears; an unnatural weight, or sensation of weight, oppressed my head, and made it painful to stoop; a knock at the door shook my whole frame, and family prayer was repeatedly postponed from inability and want of voice to pass through the duty. Flatulency to a degree that seemed to threaten all the functions of life was my daily companion, and has often compelled me to rise up by night and exert myself most vigorously to remove the undesirable tightness across the chest which it occasioned. Biliousness rendered almost every kind of food nauseating. The greater part of the wholesome and nutritious "good creatures of God" were placed under the ban of my diseased stomach, whose healthy powers



were destroyed by this accursed creature of man. My heart used to beat so loud after retiring to bed, that for some time, I could get no sleep. My rest was never refreshing, because a diseased stomach and stimulated brain and nerves tortured me with dreams, sometimes the most horrific that can be imagined; besides what is vulgarly termed the cramp and nightmare, which arose from the action of alcohol on my nerves and muscles, used frequently to disturb my rest. Constipation, which sometimes seemed to bid defiance to the strongest medicine, made me wretched from day to day. Frequently have I expected every minute to faint, especially when in company. The feeling that I should instantly fall down dead haunted me everywhere. I used, when from home, always to take a card in my pocket lest I should drop dead in the street, and my friends might not hear of me. In reading the word of God, or the Church service, I was compelled to select short chapters, and the length of the thanksgiving used to shake my whole frame. Such are a few of the evils I endured. Physicians told me my disease was clerical, and I must give up study, drink weak brandy-and-water, or a glass of wine per day. Having drunk more wine and brandy than usual during the cholera, I providentially discovered that spirits disagreed with me, and gave them up entirely. My nerves got better, and my health altogether improved. Still I took a *little home-brewed* beer daily, and occasionally a little wine, and dear enough had I to pay for the indulgence. The arguments of James Teare, four years ago, induced me to try "*total abstinence*," and all my complaints almost instantly fled. I am never troubled with bile; I never need medicine. I hardly know that I have either a head, stomach or nerves, because they never pain me. I can eat whatever comes to hand without fear of bile or indigestion. I can sleep soundly, and am rarely troubled with dreams. I can read and study for days together without pain or injury. Indeed mental exercise seems to be advantageous. I can preach four times on the Sabbath, and often without the least fatigue. But, for total abstinence, I am sure that I must now have been on the superannuated list of ministers; while, from adopting that principle, my life is pleasurable and my labours refreshing. I used to feel such fatigue on a Monday as to be unfit for anything; but now I can rise at four or five o'clock on a Monday morning, and commence the closest study without the least inconvenience. I have mentioned my own case, because I have reason to believe that in my former feelings I had a thousand brother dyspeptics among studious and professional men, who could enter into all the feelings that I have described, and who might obtain a cure by following the prin-

ciple I have adopted. Nothing can be more absurd than for a man whose employment or profession calls for mental exercise and excitement, to drink intoxicating or any stimulating drinks. Surely commercial calculations and enterprizes, preparing for the bar, the pulpit, or the senate, are excitements enough, without stimulating the head with a material spirit. I know, from a good many experiments, that a glass of wine, in the fatigue it produces, is quite equal to an extra sermon. The old mode of passing the Sunday was enough to shatter a brain and nerves of iron. 1. The excitement and mental activity in preparing for the pulpit which greatly exercised the brain. 2. The labour of going through the service, which, whether pleasant or painful, still agitated the brain. 3. When service was over a glass of wine, which immediately went to the head. 4. Dinner and another glass of beer or wine. still going to the brain and nerves. 5. Afternoon service, all mental and exciting to the brain. 6. Tea or coffee, all highly stimulating, and operating immediately upon the nerves and brain. 7. Preparations for evening service still agitating the head. 8. Reading, prayer, and sermon, each a mental effort, and keeping the head excited. 9. After service a glass of wine, which inflamed the already jaded-headed. 10. Supper, attended with some alcoholic drink to digest the whole and give sleep! And to all this may be added a stomach, rendered by these intoxicating potations, unfit for the work of digestion, and while the brain and nerves were suffering from exhaustion, dyspepsy prevented the food from being changed into the nutritious aliment that nature demanded. Thus the body was doomed to extraordinary labour and exhaustion, and was at the same time robbed of the support which well-digested food would have furnished. Could anything be more absurd than such a mode of proceeding? Rest and wholesome diet are the two resources of our frame when worn out by labour; but in this case both were denied. The brain, by study, preaching, praying and alcohol, was not allowed a minute's rest. And as digestion was impaired, the waste of the body was not supplied by nutrition, and instead thereof was inflamed with a poison. Is it any wonder that ministers, commercial men, senators and others, often become paralytic, or are disabled by dyspeptic and nervous affections? I will leave others to judge whether my present mode of life is or is not most likely to conduce to health. Let us take the Sabbath. 1. Rise at half-past five, and, before leaving home, take a small portion of food, and then a gentle walk into the country. 2. Short service, prayer meeting, or preaching for about an hour. 3. Gentle walk home, by which the blood is drawn from the head to the feet, and the brain is



rested and fitted for the next service. Breakfast, if necessary, is also now finished, which, by causing a tendency of the blood to the stomach, equally rests the brain, and keeps up a healthful circulation. 4. The ten o'clock service, easy to the head and nerves, because each have been enjoying repose. 5. After service, the brain, instead of being excited by alcohol, allowed to rest. 6. Dinner of nutritious food, but nothing alcoholic taken, either to render the food indigestible, ulcerate the stomach, or agitate the head. 7. Afternoon or evening service, for which the body, re-invigorated with food, and the brain with rest, are amply prepared, and the labour itself becomes rather refreshing and bracing than otherwise. Lastly, The services ended, a light supper, if any, nothing stimulating, or intoxicating drunk, the brain and nerves are allowed to rest or simply cheered by conversation, until balmy sleep grants her refreshing hours of repose.

We have merely placed these two modes of living in juxtaposition, that the reader, whether a physiologist or not, may judge which of the two he deems most conducive to health and bodily comfort. Surely, it hardly needs the consideration of a child to perceive that great corporeal or mental exercise cannot require the addition of a poisonous stimulant to add to the fatigue of the frame. Bodily exercise, whether with the hands or feet, is excitement; mental exercise, whether in the college, the senate-house, the laboratory, the study, or counting-house, is excitement, and makes a great demand upon the nerves and the brain. What need, then, in either of these cases, to add the debilitating impulses of strong drinks? Let the digestive organs be kept healthy, and, in most instances, they will be, if this poison is kept out of the stomach; let nutritious food be taken, and then the gastric juice and the other fluids employed in preparing the food for its office as an aliment, will send through the whole frame a fluid which will gently excite without exhaustion, and will supply the constant waste of the system. But alcoholic drinks, as Dr. Mussey has remarked, "*cannot be digested.*" The stomach, as Dr. Beaumont observed in the case of St. Martin, does not digest water, much less can it digest alcohol, which is lighter and less substantial than water. It seems that whatever liquid enters the stomach, is strained or filtered through the venous capillaries; the solid parts are left behind for digestion, and the liquid is sent through the body; alcohol therefore cannot be nutritious because it cannot be digested. In its native character, as a *diffusive poison*, it visits every organ of our frame, and carries its heat and excitement to the most extreme parts of the system, and injures and deranges the whole. It calls on every power

of the body to perform extra labour, and, at the same time, robs them of the nutriment which all need to enable them to perform their extra task. Were a farmer or a manufacturer to rob his labourers of a considerable portion of their daily bread, and then to apply to them all a whip and compel them to do *double work*, he would only treat his men as the drinker of alcoholic poison treats his own body. By injuring the digestive organs the system is deprived of a portion of the wholesome aliment which it demands, and by stimulating the frame, every organ is flogged on to an unnatural degree of labour and waste; great exhaustion and fatigue must therefore be the result. The writer can speak experimentally. When he drank these stimulants, bodily or mental exertion was always followed with extreme fatigue; but now he can pursue *either*, to a much greater degree, with scarcely any sense of weariness, and, what is more remarkable, with a less quantity of nutritious food. There is reason to believe that what was formerly eaten was never properly digested or assimilated, while, from this circumstance, and from the excitement of these liquors, an unnatural appetite was created; but now a less amount of food is taken, nothing stimulant is drunk, and more bodily strength is felt and consequently less fatigue from even a far greater degree of labour. It is remarkable that all who have given total abstinence a fair trial have felt the same. I have under my eye, masons, plasterers, reapers and harvest-men, sawyers, carpenters, blacksmiths, hawkers that travel miles every day with a pack at their back, men that work in factories for twelve hours a day, shopkeepers, medical men, ministers, students, delicate females, mothers nursing their children, men working in sugar-houses for twelve or sixteen hours in the day exposed to a high temperature of heat, men working in a brick-yard exposed to damps and cold, persons who have drunk to excess, and those who never drunk more than moderately,—and yet all of these without a single exception have adopted "*total abstinence*," not only without any inconvenience, but with much actual advantage. There is one testimony which all give, which is "*That they can perform their labour with a less degree of fatigue.*" And all this, as every physiologist must admit, is perfectly *natural*. As we have said before, *Labour is excitement, study is excitement*. Many a mechanic has to use his head and his hands at the same time, and therefore is hourly under the impulses of a *double excitement*; and will any medical man, who knows his business, say that a *third* excitement is needed to prevent fatigue? The man that would say so has yet to study the physiology, ay, and pathology, of his profession, and is a mere certificated quack, in whose hands



no one ought to trust his life or his health. He who has *much labour* and *much excitement wants nutrition, not stimulus*. But alcoholic drinks are *stimulating poisons* which cannot nourish, but rather add to the fatigue of the body by the very momentary impulse they seem to give, and poison it at the same time. I have been particularly interested in perceiving the good effects of "total abstinence" on females of delicate health. I know one case of a lady of a very weak constitution, who always was attended by a doctor, but who, on totally abstaining from all intoxicating drinks, became healthy and strong, immediately dismissed her medical attendant and threw away her physic. Another, for six years, had been the subject of the most distressing pains of the stomach, back, spine, head and limbs. Nursing her children was attended with the most painful sensations and weariness. She adopted total abstinence, lost her ailments, and since has nursed two children without once complaining of exhaustion. What is worthy of remark, the children are much stronger than either of the others were at the same age and enjoy uninterrupted health. This is all perfectly natural. No alcohol has been taken by the mother and she has not suffered from the exciting fatigue of that stimulus. The nutritious food with which nature has supplied her for her infants has not been poisoned with alcohol, and the children have suffered nothing from flatulency or other complaints that torture infancy. Their digestion has not been injured, or their tender nerves and brain excited by spirits in any form, and therefore are healthy and strong. The command given to Samson's mother was not arbitrary, but physiological. Had his mother drunk either wine or strong drink it would have required a constant miracle from God to extract the poisonous stimulant from his frame, and to heal the hourly injuries that it would have inflicted on his stomach, brain, nerves and muscles. Alcohol might have made a weakling and a pigmy of Samson, and therefore God enjoined "*total abstinence*" both on him and his mother.

Can anything, too, be more absurd, than that the delicate frame of woman should be excited and poisoned by this stimulant? The tissues of her system are peculiarly fine and tender, her mind is particularly sensitive; the brain and nerve of her frame are much more liable to excitement than those of the other sex. She is "the weaker vessel," and to this circumstance owes that softness, sympathy and refinement of feeling which constitute the glory of her being, and make her a "help meet" for man. To all the thousand injuries that intoxicating stimuli can inflict, her constitution is peculiarly exposed, and

never has any poor being suffered more deeply from its scourge. Under its influence she has been robbed of all the softness, delicacy, and modesty of her nature. By it she has been changed into a virago, scold, tyrant, and impassioned demon. In many instances it has made her affectedly sentimental, or worse than brutally hard-hearted, or a capricious dissatisfied despot, whom no one could please. Her brain and nerves, and consequently her intellectual and bodily energies have been impaired and ruined by it. It has introduced to her frame every description of disease, and contaminated her mind with every vice. Such have been its effects in ten thousand cases on the fairest part of creation. We could scarcely pardon the miscreant who would wantonly pour upon the "rose of Sharon" or "the lily of the valley" a liquid that would wither its beauties and destroy its sweetness. Yet woman, the loveliest and fairest flower upon earth, is daily being blanched, contaminated, or destroyed by this deleterious liquor. If we blush not at the thought that strong athletic men should be changed by alcohol into trembling effeminate women, yet let us not push the bowl further round and change woman into a vixen, a weeping sentimentalist, an impassioned fury, or a torpid and insipid dyspeptic. No one can rationally and seriously contemplate the effects of *even moderate* drinking upon female health and character, without feeling the most imperative motive to abstain. By the ancient Roman laws it was death for a woman to drink wine. Both Pliny and Polybius attest this fact. The punishment may have been severe, but the prohibition was natural. God never intended her delicate system to be inspirited by alcohol. And the rude Roman knew that if she drunk these poisons, she would become "dead while she lived," and therefore, by execution, he doomed her at once to the grave, lest her morals, contaminated with wine, should render her manners more pestiferous to society than the most pestilent putrescent carcase.

We have dwelt thus largely on the effects of alcoholic drinks on the nerves, brain, and whole constitution of *moderate drinkers*, because, as all drinkers were first *moderate*, and as all diseases must have been *incipient*, we believe it will be admitted by all who have examined the subject, that "the *Temperance and moderation*" of which many boast so loudly, are the cause of a very great proportion of the diseases that now prey upon the people. We are not about to deny that there are other causes of disease. Want of cleanliness, want of exercise, of proper clothing, of wholesome air, of a nutritious variety of food, all tend to disease. Over-exertion by undue labour of body or mind, improper exposure to sudden changes



of temperature, and epicurean and sensual indulgences, all have their appropriated and associated maladies and scourges. But still among all these sources of disease, alcohol stands pre-eminent as a destroyer. Few men would have argued that because there were other causes of death and disease, therefore Jenner ought to have left the small-pox to sweep away its millions annually. After we have done our utmost for human health and longevity, still there will remain ample materials for pain and mortality. Even the misanthrope need not fear that if alcoholic drinks are abandoned, there will be but little suffering left for his malignity to carouse upon. And he whose morbid charity leads him to dread lest the curse which God has pronounced should be frustrated, may dry up his tears, because it is not our intention to interfere with any *divine* arrangement. To the sentence, "dust thou art, and unto dust thou shalt return," we bow with submission; but we cannot admit that because God has doomed us to die, therefore man has a right to invent a poisonous drink which shall shorten and embitter the period of our reprieve. Dr. Dodd, and he spoke from observation, declared, that "inebriating liquors have visited the earth *with a second curse*," which seems destined to destroy *every blossom of beauty and virtue* which the *first left* blanched and drooping here and there upon the face of the earth. This second curse, be it remembered, *is from man*; and we ask, what right he has to undertake to curse himself or others with a poison? "Vengeance is mine, saith God, I will repay." We are not to "avenge ourselves" upon our enemies; what right then have we to administer poisons to our innocent children and friends? Deep, at the great day, will be the responsibility of him that first mixed the intoxicating bowl; but blacker still will be his guilt who, in the very presence of the myriads that it had slain, still commended and pushed round the deadly goblet. If we have a grain of feeling and humanity left, we must perceive that enough have already been slain by drinking. It is only to open our eyes to perceive that there are scourges enough to human frailty without our calling forth that poisonous spirit, "that stings like a serpent and bites like an adder." Now it is the opinion of all scientific medical men, that alcohol destroys and injures by stimulating. Dr. Farre says, that alcoholic drinks kill by "*destroying the balance of circulation, by excitement, or subsequent collapse, or the disorganization resulting on the re-action therefrom.*" And again, "In violent death from alcohol, the patient dies simply from the *apoplexy of excitement* and the *collapse of exhaustion.*" He also adds, "The law of over stimulation is this, that the *circulation falls off in a greater proportion than*

*it is forced*, then comes the collapse, or the depressed feeling, from the abstraction of alcohol, and then the desire for renewing the dose: but the *further law* of stimulants is, that the *dose must be increased to produce the desired excitement*, and thus a *fatal habit* is established, *by which structures, essential to life, are disorganised.*" These remarks have a response in the feelings not only of drunkards, but of those who boast of being temperate. Elevation and depression, or, to use the doctor's words, "*Excitement and collapse,*" is the law of their existence. Now they are in high glee, their brain, nerves, muscles and blood-vessels being stimulated by the poison; and now, that the spirit, after inflicting injuries that years may not repair, has escaped, or perhaps insidiously departed from the brain to some lurking place in the system, the collapse is felt, and ennui, depression, exhaustion, or melancholy, make a clamorous demand for more of the drink of death. Thus there is no regularity in the movements of the various organs. The "*balance of circulation is destroyed,*" and as this occurs every time that alcohol, in any form, is taken, disease must inevitably ensue. In those cases in which the poison is taken at the rate of a glass or two per day it may, especially in strong constitutions, take some time to mature the malady which in the end will be fatal; still the foe, "steady to his purpose," keeps the end in view, and what terminated in dropsy, consumption, or ossification of the heart, commenced in a solitary glass of wine or porter. All things have a beginning, and often the most tremendous consequences have resulted from a cause deemed at first too insignificant to be noticed. Such especially is the case in drinking. It was only a glass, a social glass, or a medicinal glass, that was first given and received; this produced a pleasurable excitement, gratified the taste, and created a thirst for more. The hilarity experienced was followed with depression, which seemed imperatively to ask for a further supply of the poison. By little and little "the *fatal habit* is established, by which "*structures, essential to life, are disorganised,*" "*blood-vessels burst,*" "*diseased deposits*" are formed, which become the nucleus of various fatal disorders, or congestion, inflammation and effusion may originate dropsies and other most painful and destructive affections. It ought to be especially noticed that this pestilent principle generally seeks for an asylum where it may practice its deadliest deeds in some important and vital organ of the body. It sometimes makes the brain more particularly the seat of its venom, and victim of its cruelties. At another time, it hides itself in the inmost recess of the heart, or coils around it like a serpent; now it fixes upon the lungs; now upon the kidneys,



upon the liver, the bladder, the pancreas, the intestines, or the skin. It has dimmed, blunted and destroyed all the senses; it has smitten all the nerves; it has loosened all the muscles and palsied all the limbs. It can reduce the body to a skeleton, or cause it to bloat and swell until it expires of corpulency. It can agitate the heart until it throbs and bursts, or it can reduce pulsation until it becomes almost impalpable. It can distract the head until the brain "*sweats blood*," and horrified reason flies away and leaves the man a maniac or a madman. It can render him insensible to pain, or it can doom him to years of excruciating torture and morbid sensibility. It can paint his cheeks with the deepest bloom, or throw over them the hue of the sepulchre. It can almost give him wings to fly, or render him a mere log. At its command his eyes brighten with joy, wax red with madness, or become dim with debility and despair. But we might multiply antitheses almost without end, and show that man, under the influence of strong drinks, has verified them all. Not only his body has suffered, but his mind and his morals exhibit evils still more malignant and deadly, and yet every one of them could be traced to the same pernicious origin. Of the latter, we have given sufficient examples already, and for the existence of the former we might appeal to every hospital and medical man in the country, and indeed to all who have opened their eyes to the effects of strong drinks on the different persons that have come under their notice. By the testimony of all the medical practitioners that were examined before the House of Commons, it was admitted that nearly all the disease in the army and the navy, the greater part of the mortality of our countrymen in foreign lands, that "*nine out of ten*" of all persons that enter our hospitals, owe their disorders and complaints to drinking intoxicating liquors. The evidence from all the lunatic asylums also proves that full one-half are deprived of their reason, and become insane, idiotic, or mad from the same cause. And if to the one-half that have become deranged from *immoderate* drinking, be added those whose stomachs, nerves, and brains, have been injured from what is called *moderation*, we have no doubt it would be found that "*ninety-nine*" out of a hundred go to those asylums solely from the use of these poisons. I never heard of a person who totally abstained going mad, and I firmly believe that when *total abstinence* shall become general, that every madhouse may be closed. I never knew a person become insane who was not in the habit of taking a portion of alcohol daily.

But if such are the frightful effects of alcohol in producing disease its *influence*

in hastening death is still more awful. One witness, before the House of Commons, stated that the coal-whippers and others in London, who are *beer-drinkers*, "*die like rotten sheep*." An officer of high respectability states that, in the West Indies, *four hundred and fifty out of one thousand* of his men died in *four months* from drinking rum. In America, it was computed that 40,000 persons died annually from drinking. Dr. Gordon, of the London Hospital, stated that, from accurate observations on his own patients, he knew that 75 cases of disease out of every 100 could be traced to drinking. He also declared that most of the bodies of *moderate drinkers* which, when at Edinburgh, he had opened, were found diseased in the liver, and that these symptoms appeared also in the bodies of *temperate people* which he had examined in the West Indies. He more than once says, that the bodies whose livers he had found diseased were those "*of moral and religious people*." This same witness observed that "*the mortality among the coal-whippers, who are brought to the London Hospital, is frightful*." He also adds, that the moment these *beer drinkers* "are attacked with any acute disease, they are unable to *bear depletion*, and die directly." John Henry Gell, Esq., coroner for Westminster, gives the following statement of inquisitions of deaths from drunkenness, which had come under his own notice, from July, 1833, to July, 1834, in Westminster alone:—

"1833. July 27. James Phillips, aged 40, accidentally drowned. Had been drinking.

August 5. Elizabeth Martin, aged 64, accidentally *burnt*; was drunk when her clothes caught fire.

August 19. Allan Allingham, aged 72, accidental, by a fall; he was drunk at the time.

August 26. Alexander Macpherson, aged 45; accidental, by a fall; then drunk.

August 30. John Jacob Schmid, aged 32; died from having *cut his throat* when his mind was excited by excessive drinking.

Sept. 13. George Bathurst, aged 33; found drowned. He had 400*l.* left to him when he took to drinking, and, at times, when under the influence of liquor, was mad.

Sept. 30. Mary Steers, aged 55; found drowned; had been drinking.

Oct. 11. James Horam, aged 45; accidental, by a fall when he was intoxicated.

Nov. 11. William Williams, aged 55; *apoplexy*; had been drinking the night before, was subject to *fits from drinking*.

Nov. 29. Susan Steward, aged 33; died from excessive drinking. She was in *mildling good circumstances*.



Nov. 30. Henry Higgins, aged 48; *apoplexy*, brought on by excessive drinking.

Dec. 17. John Dunn, aged 37; *apoplexy*; had been drunk daily.

Dec. 28. Eliza Briganshaw, aged 20: found drowned; was upon the town; when in liquor had said that she would drown or poison herself.

1834. Jan. 25. Richard Hurles Pontifex, aged 40; *lunacy*, hanged; frequently came home late at night intoxicated.

April 3. John Kearnes, aged 30, brick-layer's-labourer; visitation of God; been a great drinker at times; was drunk the night before the morning of his death.

April 23. William Duggind, aged 40; died from excessive drinking; was a man in good circumstances.

May 21. Edward Rowley, aged 22; *accidentally drowned*; he had been drinking all day; went into the water, *could swim*, but sank without a struggle.

June 12. Robert Blair, aged 39; *lunacy*, poisoned; his wife had left him in consequence of his drunken habits; he had been drinking before he poisoned himself.

June 25. James Brittlebank, natural death; was drunk and had been fighting; *erysipelas* had ensued.

June 25. Thomas Sims, aged 55; *lunacy*, cut throat; great drunkard, was intoxicated before he committed the act.

June 26. William Keith, aged 35; *accidentally drowned*; *could swim*; had been drinking previously to going to bathe; was a drunkard.

June 27. John Branch, aged 35; *lunacy*, cut throat; had been a drinker; *smelt of rum* when wounded.

July 9. William Emerson, aged 29; by *rupture of blood-vessel*; had been a great drinker, and attributed his illness to it.

July 12. Margaret Thompson, aged 24; *lunacy*, hanged; had drunk so that it was considered to have injured her mind.\*

Christian reader, before you proceed any further, let me entreat you to read again this black catalogue of *disease, crime, and death*. Look at woman in her *twentieth or twenty-fourth year* drowned, a *lunatic* or hanged by her own hand, and remember that these females were once as pure as that infant daughter that now clings to your bosom, and on whom you smile with so much affection. They too must have been at one time moderate drinkers, perhaps their parents taught them to drink, and commended to them the liquor that ruined them. The liquid that was their destruction has just as much power to poison that infant which you now so doatingly admire, and the catalogue shows that respectability in circumstances is no protection against this accursed bane. Look again, also, at

the other sex, some in early youth, *lunatics*,—*lifting the razor to their own throats*,—*hung by their own hands*,—*plunging into the river*, and sinking like lead, as if the water refused to support a drunkard,—their “*brains rent*” of *apoplexy*,—their *blood-vessels bursting*,—their wounds *erysipelatous* and stinking of alcohol,—*maddened by drink administering to themselves, a stronger poison than alcohol*,—or bereft of reason, *shattering their bodies by accidental, but fatal falls*, or walking heedlessly into the devouring flood. We beseech you to weigh these facts in all their bearings on time and eternity. Here, in the inquests of one coroner in the brief space of one short year, you have twenty-four of your own brethren and sisters, lost to society, sacrificed by their own hands, and ushered into eternity uncalled for and unprepared. We should send a fleet round the world, if so many citizens had been destroyed by a foreign foe, and yet we encourage and commend the domestic demon whose ravages infinitely surpass those of any foreign enemy. Christians, can you tell the worth of these lives and souls? Would you for the wealth of both Indies stand in their stead at the bar of God? Would it not cause your heart to burst, if you thought that the end of your son or daughter would be like theirs? These, remember, were once “*moderate drinkers, total abstinence*” would have saved them all from degradation, disease, lunacy, poison, and death. It was the *beer*, or the *spirit* that sparkles so brilliantly in your glass, and even bewitches you, that fascinated them and allured them to ruin. Look at it again. Let your cup, like Joseph's, for once divine, and it will tell that the very *cordial*,—(alas! it can go to the heart, perhaps it has gone to your heart already,)—the very cordial you so highly commend, can ruin you and your family in both worlds. O that God would give a tongue and an emphasis to the prediction, such as should constrain you to vow that “*your tongue shall cleave to your mouth, and your right hand forget her cunning, before you will touch or taste again!*”

The examples just given are from the note-book of one coroner, and exhibit the records of one short year. What, if we had the inquests of all the coroners of the country for the last twenty years, what may we suppose would be the character of the catalogue? Our hearts sicken at the thought of the disease, the debauchery, the suffering, the cruelty, the madness, the suicide, the murders, and miserable deaths that would be presented. We need not the cup of the diviner, the past history of drunkenness, all of which originated in “*moderation*,” is sufficient to show us the future, except that, as the love of strong drinks is increasing by the increased facilities of gratifying

\* Parliamentary Report, p. 290.



so vitiated a taste, there is reason to believe, unless the plague be stayed, that the crimes, and diseases, and infatuation of our children will unfold a scene, black and destructive beyond any previous precedent.

The following testimony from Mr. Wakley, Member of Parliament for Finsbury, and Coroner for Middlesex, is submitted to the serious consideration of the humane reader. "At an inquest held June, 1839, on a person who had died from the effects of intemperance, Mr. Wakley, Coroner, made the following remarks:—'I think intoxication likely to be the *cause of one half of the inquests* that are held.' Mr. Bell, the clerk of the inquests, observed, 'that the proportion of deaths so occasioned, were supposed to be *three out of five*.' 'Then,' said Mr. Wakley, 'there are annually 1,500 inquests in the Western Division of Middlesex, and, according to that ratio, *nine hundred of the deaths are produced by hard drinking*. I am surprised that the Legislature, which is so justly particular about chemists and druggists vending poison, is not equally so with the venders of gin.' "

On another occasion, not very long after, the same gentleman observed, "I have lately seen so much of the evil effects of gin-drinking, that I am inclined to become a tee-totaller. Gin may be thought the best friend I have; it causes me to hold annually *one thousand inquests* more than I should otherwise hold. But beside these, I have reason to believe that from *ten thousand to fifteen thousand persons in this metropolis die annually* from the effects of gin-drinking, upon whom no inquests are held. Since I have been coroner, I have seen so many murders by poison, by drowning, by hanging, by cutting the throat, in consequence of drinking ardent spirits, that I am astonished the Legislature does not interfere. I am confident that they will, before long, be obliged to interfere with respect to the sale of *liquors containing alcohol*. The gin-seller should be made as responsible as the chemist and druggist. And I think it is right the publicans should know that even now they are, to a certain extent, responsible in the eye of the law. If a publican allows a man to stand at his bar, and serves him with several glasses of liquor, and sees him drink until he gets intoxicated; and if that man should afterwards die, and a surgeon should depose that his death was accelerated by the liquor so drunk, then would the publican be liable to be punished for having aided in bringing about that death."

These remarks appeared in most of the public papers of the time, and they are the more valuable, because Mr. Wakley, not long before he became coroner, in his place in the House of Commons, spoke rather sneeringly of the tee-totallers: the observa-

tions made above were, therefore, extorted from him by the scenes which, in his capacity as coroner, he had witnessed. What man, after reading these statements, can either vend or give away any "liquor containing alcohol?" To do so must betray an obtuseness of feeling little creditable to our patriotism or Christianity. An army of 15,000 fellow-subjects dead on the field of battle would fill us with horror, yet, according to Mr. Wakley, *fifteen thousand* citizens of London are annually slain in the most brutal manner by alcoholic drink. Either let us hasten to stay this carnage, or, for consistency's sake, let us renounce the name of Christians.

If medical men, at least those who have scientifically studied the physiology of disease, would only favour us with the result of their anatomical and pathological observations, the reports of coroners, black and horrific as they appear, would sink into insignificance. These gentlemen know full well that by far the majority of the diseases which have come under their notice have been caused by the use of alcoholic drinks. We have not the number of physicians and surgeons in the country, much less can we get at a list of their patients for the last ten years; but had we both before us, and, at the same time, sufficient knowledge to trace diseases to their direct or indirect causes, we might then have some idea of the ills occasioned by *moderate*, as well as by *immoderate*, drinking. We should then perceive that millions of persons have doomed themselves to pains and anguish for life, and have hurried themselves to a premature grave, by the use of these stimulants. We would invite professional men themselves, before they recommend these poisons again, to review their anatomical and surgical observations. Ancient augurs used to consult the liver and the intestines of birds, that they might benefit their countrymen; in the diseased brains, kidneys, hearts, livers, blood-vessels, stomachs, and limbs, of the bodies they have opened or dissected, practitioners of our day have a fund of real, not delusive, information, which might benefit the people to an incalculable degree. To their honour it may be told that *five thousand* medical men in America have come forward and given their testimony against alcoholic drinks. In doing so, they have acted as became disinterested patriots and Christians. By recommending spirits, wine, beer, and cider, they all know that they might multiply patients and wealth a thousand fold. But they also know, that he who enriches himself by increasing, encouraging, or even neglecting, the maladies of others, differs little from the beast, or the vulture which fattens upon carrion; and, therefore, they have made declarations which ennoble their character, while, at the



same time, they must limit their practice and their gains. Several gentlemen of equal integrity and honour, have already, boldly and honestly, in our own country, pronounced their veto against these pernicious drinks. Mr. Higginbotham, an eminent surgeon, in Nottingham, in a letter, dated Searboro', Aug. 1836, says to his friend, who was troubled with an affection of the throat.—“I want you to give a *fair and full trial of total abstinence from all stimulating liquors*, and also from tobacco, in every form. I am fully persuaded that many chronic diseases are brought on and continued by their use. *I consider I shall do more in curing disease and preventing disease in one year by prescribing total abstinence, than I could do in the ordinary course of an extensive practice of one hundred years.* I have already seen *diseases cured by total abstinence that would not have been cured by any other means.* If all stimulating drinks and tobacco were banished from the earth, it would be a real blessing to society, and in a few weeks they would never be *missed, not even as a medicine.* No one,” he adds, “can for one moment doubt that alcohol, which is the basis of all intoxicating drinks, can pass through parts of the body in a state of irritation or inflammation, but the parts must be *further injured*, and I have no doubt that *thousands fall into a premature grave by the temporary relief from exhaustion* it gives when labouring under these affections.” This gentleman, it should be remarked, has practised total abstinence himself for thirty years. At a meeting held in Dublin last month (Nov. 1837), in the presence of 1,200 persons, in the Rotunda, Dr. Orpen, a distinguished physician, said, “It is my conviction that those who belong to such a society as this (meaning the Temperance Society), *will seldom have occasion for medical men.* The diseases of your children will be diminished by adopting the principles of this society, and the public health *immeasurably improved.* In fact, every year adds to my conviction *that if the public would act with common sense, and relinquish those drinking habits which have so long domineered over society, they would enjoy such a portion of health as would starve almost all the physicians.* That is my simple statement, *contrary to my own personal interest and advantage.* It costs you nothing—receive it, and you shall find yourself both *healthier and richer* than you have hitherto been.” A medical man from Bradford, Mr. Beaumont, stated, at a Total Abstinence public meeting, held in Birmingham, about a month ago, that “he had asked a board of medical practitioners their opinion of total abstinence. Only one opposed the principle, and that from motives that reflected little credit on his character. The

chairman of the board said, that “he wondered that Mr. Beaumont should so strenuously advocate a practice which he knew must *so deeply injure the business of their profession.*” A Surgeon, a friend of mine, who is a tee-totaller, and recommends total abstinence to his patients, stated, the other day, that, “if his patients followed his advice, he should loose *a hundred and fifty pounds* a year in his practice immediately.” He resides in a small town. I have under my eye a most distressing case of dyspepsy and *reputed spinal affection*, which other surgeons and physicians had treated in vain, but which this Gentleman, without any aid from alcohol, relieved in a few days, and in a short period *effectually cured.* To these testimonies I might add the names of many eminent medical men in America. Charles A. Lee, M.D., of New York; Benjamin Silliman, M.D., L.L.D., Professor of Chemistry in Yale College, New Haven; Dr. Oliver, Professor of Theory and Practice, in Dartmouth College, and many others give it as their opinion that stimulating drinks are unnecessary to the human frame; that they originate the most painful and distressing diseases, and conduct to premature death.

The following most valuable testimony against the use of these drinks was addressed to Messrs. Meredith and Howard, Secretaries to the New British and Foreign Temperance Society, and is copied from the Third Report, page 19. The gentleman who sent it is Julius Jeffreys, Esq., an eminent medical practitioner, now resident in London, but who has passed many years in India. He is the inventor of the celebrated respirator.

“Gentlemen,—In forwarding you a document which I hope will prove of much value to the cause of *total abstinence* from intoxicating drinks, it may be well that I should briefly relate the course through which I was led to procure it.

“Extensive opportunities of observing the habits of life of various classes, and of different races, amongst the inhabitants of Hindostan, during a residence of many years in the East, brought before me abundant evidence, that in using no alcoholic drink, they are exempted, in a remarkable manner, from the more complicated forms of disease—their diseases being chiefly those incidental to that deleterious climate—while, when willing, they can habituate themselves to efforts of labour of a surprising kind. Upon my return to England, in 1835, I had here also opportunities of a similar description, the nature of my pursuits causing me to see much of the working-classes, and to acquire a knowledge of their habits. The contrast was very striking, and equally painful. With bodily



frames, by nature, incomparably more robust than those of the debilitating climates of the East, I found my fellow-countrymen, with few exceptions, undermining their constitutions, or more rapidly destroying themselves, by drink. The fact became forced on my conviction by evidence on every hand, that to persist longer in proposing to our people *moderation* in the use of alcoholic drinks, was in effect to mock them. Moderation in the use of these drinks is, in fact, inapplicable to the case of the great bulk of the people of England. For a nation in our state, the Scriptures have provided a more strict and certain course, and have pronounced, in language abundantly clear, that total abstinence—*‘the cutting off the right hand, and the plucking out of the right eye’*—is the only step which can be accepted in the first instance, or blessed as remedial; and we appeal to the wonderful success of societies founded upon this principle, against opposition, scorn, and neglect, on all sides, as unanswerable evidence of Divine support.

“The Jews of old were not involved in drunken habits, like our nation; but, in respect to them, the Scriptures are silent as to any recommendation of the *habitual* use of the smallest portions of these stimulants; nay, they do honour to those who *habitually abstained* from them; while the *occasional* use of them, only, is ever suggested in the Scriptures, and that, for the most part, medicinally, which thoroughly accords with physiological truth, which Scripture is ever found to do with all true science. But our rude ancestors, alike ignorant of scriptural and of physiological truth, imbibed, as an incentive to war, a craving after the *daily* use of intoxicating drinks, and a strong prejudice in favour of the constant use of them, as necessary for imparting strength. This prejudice has kept its ground, almost unopposed, till of late.

“Some years ago, a strong opinion against the use of *distilled* spirits was readily subscribed to by many hundred gentlemen of the medical profession, including all its leading members; but very little benefit resulted from it. Strong fermented liquors, the belly-gods of Englishmen, were not assailed; and they who committed excesses upon these, forming the bulk of our countrymen, were little likely to adhere, even to their resolutions against distilled spirits, though supported by the highest medical authority.

“The notion, that the habitual use of wine or beer is needful for Englishmen, though an idle prejudice of ignorant times, is still almost universal beyond the field of temperance operations. Now, this prejudice, though it were not founded in error, would, nevertheless, to England as it is, be in effect destructive; for the bulk of our

people need only an excuse for the use of stimulants at all, to render certain their abuse of them—abuse so dreadful and so general, as to threaten with destruction the very framework of society—as to be the cause of nearly all the crimes against the law, and nearly all the poverty in the land, rendering almost abortive the numerous efforts for the Christian education of the people. They, therefore, who, opposed to the principle of abstaining from intoxicating liquors, would recommend to this nation a *moderate* use of them, however excellent their intentions may be, are, in effect, mockers of their countrymen, and triflers with their country’s calamities.

“It has appeared to me, therefore, that the first and most needful measure was to draw up a document setting these prejudices in their true light, as the offspring of early and ignorant times, and as having no foundation in *physiological* truth, and to procure the assent to it of the leading members of my profession, and, subsequently, of as many other of its learned practitioners as would favour it with their signatures. Such a document appears below, with the signatures attached, up to this date. To each of the parties it was sent, enclosed in the following letter, in print, commending to their attention the important object which it was to serve. I have now the pleasure of presenting the document to the New British and Foreign Temperance Society, for publication in its journals, and to be employed at the Temperance meetings throughout the country.

“I have the honour to be,

“Gentlemen,

“Your obedient and very faithful servant,

“JULIUS JEFFREYS.

London, May 11th, 1839.”

The letter and document referred to above, are printed in the Third Report of the New British and Foreign Temperance Society, a work that ought to be in every house. The letter appealed alike to the reason, the scientific knowledge, and humanity, of medical men, and then invited them to sign the document, which expressed that total abstinence from all intoxicating drinks was not only safe, but highly beneficial to all, but especially to those who have habitually to pursue very laborious employments.

The following distinguished medical men added their signatures:—

Batty, Edward, Esq., M.R.C.S., Lecturer on Midwifery, at the Medical School, Royal Institution, Liverpool.

Baylis, C. O. Esq., surgeon to the South Dispensary, Liverpool.

Beaumont, Thomas, Esq., M.R.C.S., Bradford.



- Berry, Samuel, Esq., M.R.C.S., Surgeon to the Town Infirmary, Birmingham.
- Birkbeck, George, M.D.
- Blundell, James, M.D.
- Brodie, Sir Benjamin C. Baronet, F.R.S., Serjeant Surgeon to the Queen, Surgeon to St. George's Hospital.
- Brookes, Benjamin, Esq., M.R.C.S., Surgeon to the British Lying-In Hospital.
- Burrows, John, Esq., Liverpool.
- Chambers, W. F., M.D. F.R.S., Physician to the Queen, and the Queen Dowager, and to St. George's Hospital.
- Chavasse, Thomas, Esq., M.R.C.S., St. George's Hospital, Birmingham.
- Chowne, W. D., M.D., Lecturer on Midwifery and Physician to Charing Cross Hospital.
- Churton, Joseph, M.R.C.S., Liverpool.
- Clark, Sir James, Baronet, M.D., F.R.S., Physician to the Queen and the Queen's Household, &c.
- Clutterbuck, J. B., Esq.
- Conquest, J. T., M.D., Physician to the City of London Lying-In Hospital.
- Cooper, Bransby, Esq., M.R.C.S., F.R.S., Lecturer on Anatomy, and Surgeon to Guy's Hospital.
- Cooper, George, L., Esq., M.R.C.S.
- Dalrimple, J., Esq., M.R.C.S., Lecturer on Surgery at Sydenham College.
- Davies, Thomas, M.D., Lecturer on Medicine, and Physician to the London Hospital.
- Davies, John Birt, M.D., Liverpool.
- Davis, David D., M.D., Physician to the Duchess of Kent, and Professor of Obstetric Medicine in University College.
- Davis, —, Esq.
- Eyre, Sir James, M.D.
- Ferguson, Robert, M.D., Physician to the Westminster Lying-Inn Hospital.
- Fowke, Frederick, Esq., M.R.C.S.
- Frampton, Algeron, M.D., Physician to the London Hospital.
- Gill, William, Esq., M.R.C.S., Surgeon to the Northern Hospital, Liverpool.
- Godfrey, J. J., Esq., M.R.C.S., Liverpool.
- Grant, Klein, M.D., Professor of Therapeutics in the North London School of Medicine.
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With such testimonies then before us, and knowing that thousands more might be added; for every city, town, village and hamlet, has its living victims whom alcohol has smitten; surely it behoves us to pause before we again use or commend so deadly a poison. Our bodies are not our own, but belong to our Creator, and therefore we have no right to subject them to disease, and render them unfit for the duties of life. We have seen from the most disinterested and scientific testimonies of accredited medical physiologists, that disease on the one hand, is produced by these stimulating drinks, and that health, on the other hand, is promoted and often restored, by abstaining from them. What right then have we wantonly, in the face of evidence, which every day's observation corroborates, to drink a beverage which has been and still continues to be the cause of so much misery, crime, and mortality? Perhaps your constitution at present is good, and therefore, as yet, you can drink without perceiving much injury to your system. Still you must not forget the case of St. Martin; he, after drinking, complained of nothing, except "an uneasy sensation and tenderness at the pit of the stomach, and some vertigo with dimness and yellowness of vision on stooping down and rising up again," and yet at the same time, his *stomach was ulcerated*, the *gastric juice lessened and corrupted*, and thus the foundation was being laid for chronic indigestion and numerous other diseases. The injury to yourself and others may be so much the greater from the present iron constitution that enables you to swallow poison with, as you imagine, little or no inconvenience. Dr. Farre speaks of a hoary-headed drinker, who was the president of a drinking club, who had buried three generations of associates, and who for the example he set in drinking, and the ruin he brought upon others, was termed by

the publicans, "*The Devil's decoy*." Isaiah says, "Wo unto them that are *mighty* to drink wine and *men of strength* to mingle strong drink." Such may be able for years to indulge in this poison without perceiving its consequences upon their own frame, but "wo unto them!" the example they set may be the destruction of hundreds. Your child, your neighbour, or friend may not be possessed of your constitution, or self control, and therefore what seems to inspire you, may poison his frame and ruin his morals. Hardy as may be our frame, and however impregnable to disease our system may appear to be, yet there is vigour enough in the virus of alcoholic drinks to undermine our health, and bring us to an untimely end; and when we enter the world of spirits, and perceive how many our "*mightiness to drink strong drink*" may have tempted and ruined, our bodily strength, instead of being a matter of congratulation, will be our condemnation.

The Rev. W. Scoresby, when detailing deaths from drunkenness, mentions, "That in Liverpool, in 1829, he had ascertained 31 cases of deaths from drinking, out of which, *fourteen were those of females*. Of these, one had fallen into a tub of hot water, and was scalded to death; a female, from fighting when drunk, received a blow of which she died—another woman was burnt to death, another female when tipsy, jumped out of a window and was killed, another woman, when drunk, hung herself; one man by stealth got at a puncheon of rum, and by sucking the liquid fire through a reed, brought on almost instant death; another *cut his throat*, and another *hung himself* from drinking. One died of a *rapid disease* brought on by tippling. Two boatmen in a *drunken quarrel* fell overboard and were drowned. One man, under a *depression* that followed a fit of drunkenness, cut *his throat*, and another from the same cause *hanged himself*. One person from being drunk, fell so heavily down a *short flight* of steps that he was *killed* immediately. Another died suddenly at the public-house where he had been drinking. A woman returning from a revel drunk, died in the night; and another wretched female, when drunk, *fell into a cellar*, and was killed on the spot. One child was killed by its mother, who was staggering drunk, falling upon it; and another was overlaid and killed by its parents, who were both dead drunk."\* Here, Christian reader, you have cruelty, crime and carnage, to loathing. You have heard of Juggernaut and Moloch, and have deplored the unhappy victims which have been sacrificed to these idols, but you must remember, that neither Moloch in Israel, nor Juggernaut

\* Parliamentary Report, p. 380.



naut in India, ever destroyed so cruelly and brutally, or so *many annually*, as are now destroyed by the *beer, wine, and spirits* of your country; and yet you, as a moderate drinker, by *using and commending* these poisons, are actually dragging along in triumph the car of the British Apollyon, and as you smile over your glass, are kindling the pile of Tophet. Taking the deaths from drunkenness in Liverpool for one year as an average, the Rev. Mr. Scoresby concluded that the persons who die accidentally in the United Kingdom from the same cause, must amount to "*six thousand four hundred*" persons annually! We query whether Juggernaut or Moloch could ever boast of receiving sixty or seventy hecatombs of human victims in any single year. The Druids, the South Sea Islanders, and even the cannibals of ancient or modern times, could never vaunt of such recklessness of human blood as Christian Britain displays at the present time. Yet all these lives that have been destroyed, and souls that have perished, were duly prepared for future immolation by *moderate drinking and moderate drinkers*. Their parents and christian friends gave them the *first glass* and *commended the poison* which captivated their taste, destroyed their self control, and doomed them to untimely deaths and to premature judgment. Is it a wonder that, in our day, considering the means employed, conversions are comparatively rare, and that we preach and pray almost in vain? Surely the Father of mercies must be indignant, and the Holy Spirit grieved, at seeing so many immortals rendered in body a mass of disease, and in mind, a mass of moral corruption, by the wanton use of a poison, which before our eyes is seen to destroy so many thousands.

In the evidence of Professor Edgar, it is said, that "in the county Down, one young man presented a list of *twenty-two persons of his own acquaintance*, and within *five miles* of his residence, all of whom had perished miserably from drunkenness. Another young man in the county Antrim, presented a list of *twenty-seven persons* within the circuit of a few miles, all of whom had *within his own recollection* come to an untimely end, directly or indirectly, from drinking. A gentleman who lived within six miles of the same young man, made out a list of *forty-seven persons*, in a district within two miles of his residence, *all of whom* were known to have cut short their days by drinking. Within two miles of Portadown, and *in three months, thirteen individuals* perished miserably from drunkenness; *three of them* were drunk in the same house at night, and *were found dead in the same bed* the next morning!" \* The

Professor added, that he could furnish many illustrations of the murderous influence of these drinks, "*some even worse than those given above.*" Dr. Cheyne showed that in the West and East Indies, the mortality among the troops in 1827 amounted to *one in every sixteen*, and that the chief cause of these deaths was drinking.\* In many instances, the profanity and impiety that drinking induces, is truly horrible. In a company of gentlemen who had indulged in a long debauch, one of their number reclined on his chair and died: it being observed, after some time, "that he looked very grim and cadaverous," one of the party replied, "that it was no wonder, for he had been with his Maker for two hours, and that he knew this to be the case, only he did not like to spoil the mirth of the company" by making it known.† This occurred a little later than the middle of last century in Dumbartonshire, and will show us that death, crime, and impiety, as the companions of drinking, are not of yesterday's growth, but have revelled in carnage and iniquity for years, and during that time have destroyed millions. John Dunlop, Esq., who gave the above statement, declared that "*many hundred thousands* of British subjects every year *die of drink directly, or predispose themselves by it to mortal disease.*" "Thus," he says, "it was understood by all ranks in Scotland, that drinking led to predisposition to cholera, and also that contact with the disease which was highly dangerous; and instances might be advanced of *men, women, and children sitting upon a cholera coffin, with a corpse inside, drinking themselves speechless.*"‡ Perhaps, reader, you tell me that there is poison in bread, and poison in the atmosphere; but did you ever know breathing the wholesome air which God has compounded, or eating the wholesome food which he has created, produce such impiety and madness? This occurred, remember, in moral Scotland, since 1830, and among a people better acquainted with the gospel than any nation upon the earth. Yet you perceive that alcohol, which, if a moderate drinker, you recommend, can deprive these people of reason, conscience, morality, and even human feeling: beasts that want "discourse of reason," would act with less indecency, than did these educated people in the examples stated above. Nor will facts allow you to conclude that these examples are rare: enter the country pot-house, the tavern, the travellers'-room, the London clubs, or tea-gardens—enter them on the sabbath-day, and listen to the filthy jests, the profane oaths, the impious scoffs at everything sacred, virtuous, and awful, and you will soon learn, that the instances

\* Parliamentary Report, p. 427.

\* Ibid, 429. † p, 408 ‡ Parl. Rep., 408, 409.



given above are not solitary. And what is more awful still, you need not go out of your own vicinity to get a sight of these "whited sepulchres" or "hells;" and if you will visit them, you may find there the children that the other day wept under your instruction in the sabbath-school; and perhaps, the son and the daughter, that were once the joy of your house, to whom you first gave the poisonous cup, and whose taste is increased to such a degree, that *they will now drink and die*, and break your heart. James Upton, Esq. of Throgmorton Street, in his Report in 1817, says, "The magnitude and enormity of the evil (drinking) is such, that I am really at a loss where to begin and where to end. The *vital* interests, both of nations and individuals are involved in it, no less so, the domestic and public peace, and general safety. The evil is far more extensive than can be conceived by common minds, or superficial observers; its operation, I had almost said, is felt more or less *in almost every family*: I witnessed, when a student in Edinburgh in 1784, its fatal consequences in the infirmary, by an enlargement of the liver, to an extent almost unprecedented in this country. *Many very excellent men* have become subjects of *incurable stomach complaints* and wasted away, in *middle life*, where there has been counting-house application; persons, too, who would have been shocked to be considered otherwise than sober men, seeing they only took *one or two* glasses a day. Travellers again, go much further, and generally die of brandied stomachs: in these stomachs, there is not the least power of either taking or keeping nourishment. The next degree is diseased liver, with deranged functions of stomach and brain, dropsy, arterial ossifications, mental derangement, paralysis, serous apoplexy, and death. In this incurable state of things, all *social, parental, filial, and religious feeling* are *completely destroyed*, and every possible immorality is let loose to occupy their place. Such is the *dreadful vacuum and craving sensation of stomach* (all our moderate drinkers feel as sinking in the stomach) which drinking produces, that I have no doubt, in order to quiet it, a man will and *has sacrificed everything dear to man*. This is not all; this mode of life *excites artificial, sensual, and unehaste appetite*, and you have an offspring possessing only *half natural life*. A vast number of women have been taught to drink, in the middle and higher classes, by taking indiscriminately *quack medicines containing alcohol, hot seeds, and essential oils*, such as Rhymer's tincture for gout in the stomach, Solomon's Balm of Gilead," &c.\* This gentleman, who

has been in extensive practice as a medical man, in and about the metropolis *for thirty years*, further states, that "this evil leads to *sabbath-breaking, thieving, murders, and cruelties of every description*:" he adds, "*that madness* is a frequent consequence of the excessive use of spirits, and that in those cases where any hereditary tendency or predisposition to this malady exists, it is easy to conceive how the *powerful stimulus of fermented drinks* will be both likely to call it into action, and to aggravate its symptoms." After reading such testimonies and extracts, we may use the expressive words of Professor Edgar: "From all correspondents, whether officers of excise, magistrates, or clergymen, there comes a most affecting cry of distress. Benevolence groans in every heart over the wide-spread ruin, and the eyes of the benevolent of every denomination are at present turned with intense anxiety to the British Legislature." How far the Legislature may be able to stay the widely spreading scourge, is a question that may be difficult to solve; something, doubtless, our senators might do, but as the evil is one of domestic custom and arrangement, the reformation must begin at home. Laws simply viewed as legislative enactments are not very powerful, and severe penalties in enforcing them, have in numberless instances aggravated the evil, when the tastes and passions of the people have been adverse to obedience. Even the laws of Heaven are not obeyed, so long as the disposition of man is adverse to them, and hence the necessity of regeneration to change the moral taste and inclination of him who becomes the servant of God. Our legislators may make what laws they please, but the nation must be cured of its love of strong drinks before those laws will be heeded. As long as the parent, the friend, the minister, the christian, the senator, calls for his ale, wine, or spirits, and drinks himself and commends the poisons to others, the laws of God and man must be set at defiance. These destructive liquors deprive men of reason and self-control; debilitate the frame, and produce an insatiable appetite for more stimulus; inflame all the sensual appetites of our nature, and arm them with a giant's impetuosity, ruin men's health and circumstances, and render them reckless and desperate, so that they "neither fear God, nor regard man;" and on a people thus bereft of health, intellect, moral feeling, and self government, laws are powerless, and legislative enactments against drunkenness mere waste paper. And why trouble our senators? They have already enough to do. Why raise and cherish a demon at our own fire-side, and then call upon parliament to destroy the fiend? Would it be wise for every family in the country to send for the

\* Parliamentary Report, 424.



eggs of the cockatrice, or the cubs of the tigress, to hatch and feed and cherish these destroyers until they bit and poisoned and devoured our children, friends, and most valuable citizens, and then, after filling the land with reptiles and beasts of prey, to call upon the Queen and her parliament to sweep them away? Why introduce the monsters at all? To send for a plague worse than the cholera, and then call upon the Lords and Commons to drive it out of the land, is not acting like rational beings or Christians! Yet this is what we are doing, so long as we continue these drinks in any form in our houses. We teach our children to drink a liquor which poisons their bodies, their minds, and their morals; and then are astonished that government does not check, that religion does not control, and that God does not subdue the aboundings of vice. In obedience to the solicitations of this infatuating spirit, we throw ourselves, or hurl our children from the pinnacle of the temple, and wonder that God does not send his angels to prevent any injury; too inconsiderate to reflect that it is said, "Thou shall not tempt the Lord thy God." We are not to swallow poison ourselves, nor administer the same to others, and then expect a miracle from Heaven to extract the virus, or turn it into blessing. Just as rational would it be to use and commend the use of arsenic or hemlock, and expect the senate to control or dilute and change these poisons, as to drink alcohol in any form or state, and call upon the government to save us from being destroyed. Let the reformation begin at home; let us sweep "this leaven of malice and wickedness" from our houses; let us neither drink, nor recommend others to drink so pestilent a liquor; let us brand it with the deepest execration, and whether in the barrel, the pipe, or the puncheon, let us write in the largest characters, the word *POISON* upon it, that our children may take warning, and then the evil will be banished, and we shall be a saved and a happy people. We shall then no longer look for legislators to work miracles, nor presumptuously expect God to interfere to remove a scourge which a depraved taste and heart have prompted us to introduce. We shall presently show that neither wines nor ales are necessary to man, and shall fairly confute the delusive interpretations that have been put upon the wines mentioned in Revelations; and we shall also expose the great deception respecting the nutritious qualities of *ales*, *beer* and *porter*: but were we not capable of doing this, still the evils already detailed, as the natural results of drinking, ought to constrain us to enter into a vow of total abstinence. Were wine *nectar*, were the nutriment of beer, *ambrosial*,

or as capable of giving immortality to our bodies as the tree of life in the garden of Eden, still, if partaking of either would become an occasion of sin to ourselves or others, we ought to abstain. Paul said, "He could wish himself accursed from Christ for his brethren after the flesh." Jesus Christ sacrificed himself for the salvation of men; martyrs gave up life, and all that was dear to life, rather than encourage or patronise any *one sin* of their time;—but what claim can we lay to their spirit, their society, or their glory, if we refuse to part with a poison which has swept its millions from the face of the earth? Medical authorities, magistrates, police reports, and ecclesiastical calculations have demonstrated that every species of disease is originated, that crimes at which humanity blushes are perpetrated, that the church to a most awful extent is robbed of its members, and that death in every horrid and painful form is promoted by these accursed poisons; and if these facts are not sufficient to enkindle feelings of indignation toward such a pest, and prompt us to penitence and abstinence, there is reason to fear that we "would not repent, though one rose from the dead."

When speaking of the crimes that are committed through drunkenness, in order to meet the objection, that iniquity has abounded among people not addicted to drinking, we showed that the moral and intellectual character of our day is different from that of any of those nations. Among them, education and religion were on the side of immorality; the people were trained to be vicious, and their very godliness was the extreme of criminality; they therefore did not need the poison of a stimulating liquor to destroy their reason, sear their consciences, or harden their hearts. "Their minds and consciences were defiled." But among us things are different. Our schools and our religion are calculated to make the people humane and moral, and would do so were it not for the influence of alcoholic drinks. In attributing so much disease to inebriating liquors when but moderately used, perhaps we may be reminded that diseases have prevailed among those nations whose circumstances of necessity restrained them from alcohol. We grant all this: but still we must say, that as our facilities for moral and intellectual culture are more numerous, so the means of preserving health are also much greater than those of any ancient nation. Our habits are more cleanly, our country is better drained, our cities and towns have their common sewers, the diet of the people is more nutritious, clothing is more comfortable, our houses better ventilated, and opportunities of recreation and exercise more numerous than those of any previous period,



and we ought therefore to be the *healthiest people upon earth*. We grant that in all the departments mentioned above, much, very much remains to be done, ay, and would instantly be done but for the talent and property that is annually wasted on inebriating poisons; but still, after making every deduction, the advantages in favour of health infinitely surpass those of former times: and yet, with all these blessings, we are getting the weakest and sickliest people alive. Strong men are become—not women; women, though the weaker vessels, would blush at our effeminacy—but trembling spectres or bloated and inflammatory automats, borrowing their spirit and courage, not from any native nerve, intellect, or moral principle, but from the inspirations of a poison. The day labourer now must get his vigour, not as in ancient days, or as nature would dictate, from nutritious food, but from a spirit which all men agree has in it no aliment whatever. For the ploughman, remember, drinks his beer not for the nourishment it contains, but for the sake of the stimulating poison. Even he has philosophy enough about him to know that he eats bread for nutrition and drinks beer for its spirit. The finer it is, and consequently the less of solid matter it contains, and the lighter it weighs—for its weight decreases just in proportion as its strength increases—the more he esteems it. The carpenter has not strength to saw a plank or drive a nail until he has borrowed courage from the tankard. Eating is likely to be superseded, human stomachs and digestive organs are being supplanted; and, indeed, from being poisoned with alcohol, are getting so troublesome that could they be parted with, many would dismiss them from their bodies and throw them to the worms before their time. Drink, drink is everything. Every one tells us he has a diseased stomach, and cannot live without drink. From the prince to the peasant the great mutiny against wholesome food is going on. Although the population has *increased*, the evidence before the House of Commons showed that in some of our large towns, as Bristol for example, *bakers, butchers*, and the venders of nutritious food, have *decreased*, and alehouses and gin-shops for the sale of poison have multiplied *ten to one*, and while the grocer becomes a bankrupt for want of custom, the innkeeper drives his blood horses, and the gin-seller builds a palace. In our time the tradesman cannot keep his books, the senator get up his speech, the barrister defend his client, nor the parson compose his sermon, without seeking inspiration from alcohol. Were either of these to dine or sup without a little of this poison, he tells us that he could not proceed with his calling or profession. Genius, talent, and religion seem

to be fled, and their vile substitutes are a wine-bottle or beer-barrel. Even the hospitality of friendship and the cheerful intercourse of relatives, seem no longer to flow from human sympathy and religious principle, but to be drawn directly from the cask or decanter: to such a degree are we unnerved in body and perverted in mind and morals! Were this love of strong drink removed, we should become the most *moral* and *healthy* of the nations. Science has already done wonders in tracing out what is useful and what is pernicious to our constitution. Although life has been so dreadfully sacrificed and tortured, yet within the last half century Science has added not less than *ten* or *twelve* years to the period of our existence; and if, while having to contend with all the counteracting influence of alcohol she has done so much, how much greater would have been her blessings but for this destructive liquor! Hitherto, also, chemistry has employed itself chiefly in preventing disease, or in discovering remedies; but let its penetrating eye be turned more directly and extensively to the examination of what is nutritious and what is deleterious, and we shall approximate to that happy state in which “the inhabitant shall no more say I am sick.” That human life shall be very greatly prolonged beyond its present limits is one of the plain declarations of prophecy. The following is Dr. Lowth’s translation of the 65th Chapter of Isaiah, verse 20—23.

“No more shall there be an infant short lived,  
Nor an old man who hath not fulfilled his days;  
For he that dieth a hundred years old shall die a  
boy,  
And the sinner that shall die at an hundred years  
shall be deemed accursed.  
And they shall build houses and inhabit them;  
And they shall plant vineyards and *eat\** the fruit  
of them:  
They shall not build and another inhabit;  
They shall not plant and another eat:  
For as the days of a tree shall be the days of my  
people,  
And they shall wear out the works of their own  
hands.  
My chosen shall not labour in vain,  
Neither shall they generate a short lived race.”

Every one who has read the sacred original must allow that this translation is literal; and, without staying in this place to settle the point respecting the number of years that it allots to man, it must be evident to all that it apportions to the inhabitants of this world a much longer period of life than threescore years and ten. A little reflection will show us that Scripture has placed no specific limit to human life. The passage of Moses so often quoted, “The days of our years are threescore years and ten,” is neither a decree nor a prediction, but a

\* Shall “eat,” not drink, the fruit of the vine, if alcohol may be so called, for it is rather the fruit of fermentation, than of the vine.



plain historical fact. That psalm was evidently written during a time of great mortality, and Moses simply states that “*three or fourscore years*” was the utmost limit *then* allowed them by disease, or by the decree that doomed them to die in the wilderness. But he does not say that the men of other generations shall not be permitted to live to a longer date. On such a topic he is altogether silent. So the text in Genesis, “His days shall be an hundred and twenty years,” merely promises that number of days to the antediluvians previous to the flood, but it does not say that the men of other times shall never exceed that limitation. Indeed, we find immediately after the deluge, that the patriarchs and others had their lives prolonged far beyond that duration. In the Tables of Mortality for England and Wales, commencing at 1813, and ending with 1830, being a period of eighteen years, we find that from the age of 81 to that of 124, upwards of 245,000 persons were buried. Of these 11,173 lived to the age of 90, and 707 lived to the age of 100 years; 18 lived to 110; 3 died at 120, and one man lived to be 124.

The following well-authenticated instances of longevity are copied from Baker’s Curse of Britain, page 24, 2d edition :—

	Years		Years
Eleanor Aymer lived	103	John Mount.....	136
Ellen Pritchard.....	103	Margaret Patten....	137
Her Sisters.....	{ 104	Juan Morroygota...	138
	{ 108	Rebecca Pury.....	140
St. John the Silent..	104	Dumitor Radaloy...	140
James the Hermit...	104	Countess of Desmond	140
St. Theodosius.....	105	Mr. Eccleston.....	143
Thomas Davis.....	106	Solomon Nibel.....	143
His Wife.....	105	William Evans.....	145
Ann Parker.....	108	Joseph Bam.....	146
St. Anthony.....	105	Col. Tho. Winsloe ..	146
Simon Stylites.....	109	Llywark Hen. ....	150
Mrs. Ann Wall.....	111	Judith Crawford....	150
Paul the Hermit....	113	Catherine Hyatt....	150
St. Epiphanius.....	115	Francis Consist.....	152
Arsenius.....	120	James Bowels.....	152
Romualdus.....	120	Thomas Parr .....	152
Apollonius of Tyana.	130	Thomas Damma....	154
Margaret Darley ...	130	Robert Lynch.....	160
Francis Peat.....	130	Mrs. Letitia Cox ...	160
William Ellis.....	130	Sarah Rovin .....	164
Damberger.....	130	Henry Jenkins.....	169
Peter Garden.....	131	John Rovin.....	172
John Gordon.....	132	Peter Porton.....	185
John Taylor.....	133	Mongate.....	185
Catherine Lopez...	134	Petratsch Czarten..	185
Margaret Forster...	136	Thomas Caen.....	207

From the statistics of Russia, it appears, that in 1838 there were in that country the following instances of longevity :—

	Years	Years
850 persons had reached from..	100	to 105
120 .....	110	— 115
120 .....	116	— 120
121 .....	121	— 125
3 .....	126	— 130
5 .....	131	— 140
1 .....	145	— —
3 .....	150	— 155
1 .....	160	— —
1 .....	165	— —

Herodotus tells us that the average life of the Maerobians was 120 years, and that they never drank anything stronger than milk. I knew one man who was 104 years old, and was a very lively, brisk old man. Speaking of his wife, he said to me, “She is but a girl to me, for she is only 70, and, therefore, more than 30 years younger than I am.” Another man in the same town, Devonport, was upwards of 100. I have at present in my church an old man, Richard Poulston, who is upwards of 100. He joined the church after he was 96. At that time he often attended divine worship four times of a sabbath, walked several miles, and ascended two very steep hills, that he might enjoy the preaching of the gospel.

I mention these facts to show that our life is not of necessity confined to “*three-score years and ten.*” Indeed, no one can have visited sick beds, and have witnessed how long, beyond all expectation, the vital spark has lingered about its clay tenement, without perceiving that, in many instances, disease has had a hard struggle before it could dislodge the soul from its earthly dwelling. We have all seen what a tedious and painful amount of sufferings individuals of delicate constitutions can endure before their spirits can be induced to depart to their long home. While, therefore, we allow that the thread of life is brittle, and can be snapped asunder by a very slight accident, yet we must also grant, that in the ordinary course of things, the period of our dissolution may be deferred to a very distant period. Let mankind be properly fed and clothed; let them inhale the healthful atmosphere, and have plenty of exercise; let their houses be well ventilated, their persons be kept clean, and their minds be usefully and cheerfully employed, and such men as Old Parr will no longer be prodigies of longevity. Now, every man who drinks alcoholic drinks must of necessity cut short his days. He may live to be eighty, but he would have lived longer but for these poisons. “He that shall die at a hundred years old, shall die a boy,” says Isaiah, intimating, that at such an age, instead of the vigour of the frame being decayed, it will not have arrived at maturity; so that instead of the shrivelled and wrinkled members which we now sometimes see at fifty, it shall not be an uncommon sight to have men as old as Moses, whose “eyes have not waxed dim, and whose natural strength has not abated.” Nothing would be more likely to hasten so glorious a period than the banishment of alcohol from the world. We should then, probably, have but one disease among us, and that would be death: not death at the age of thirty or forty years, but men would come to their graves “in a full age, like as a shock of corn cometh in his season.”



We know that some are ready to exclaim, that they do not wish to live so long. Perhaps not; and yet few are willing to go when their end comes. Even the Christian fees the physician at no common cost to ward off the last enemy. "All the days of our appointed time should we wait until our change come," for it is not improbable that the evening of the longest day of life will find us with our work but half done, and therefore very ill prepared for our final account. But if life is, after all, a despicable boon of Providence, and if it is desirable that it should be shortened by poison, then wisdom would suggest that the shortest and speediest bane would be the best. It will not at all lessen the crime of suicide in the sight of God, that we administered to ourselves the deleterious drug by drops, and especially not, as in so doing, we embittered by disease the few fleeting hours we allotted to ourselves, and became not merely useless, but positively injurious, to others. Our moderate drinking may have destroyed many. A very short life, and one entirely barren of any good deed, may be redundant of fruits that shall embitter the whole of a long eternity. We are none of us isolated characters. We cannot sever the bond that unites us to the whole human family, and therefore we eat not to ourselves, nor drink to ourselves; we live not to ourselves, nor to ourselves do we die. We are altogether the Lord's, and are consequently bound to present to him our body, and to take care that we do not, by indulgence, render that body a mass of disease. The lame and the maimed among the Jews were neither received as a sin-offering or peace-offering. We owe to the Lord the longest and the best life we can live, and are under a solemn obligation to see that our vigour is not diminished, nor our days shortened by poison in whatever form administered. And we owe to him our souls, and therefore must watch lest we be "overcome with surfeiting and drunkenness," and thus unfit our spirit for the high and holy duties of our heavenly vocation.

The following is a synoptical view of the classes, orders, and genera of diseases, which may be induced by alcoholic drinks:

CLASS I. Pyrexia; febrile diseases.

Order I. Febres; fevers.

- Gen. 1. { Febricula feverish affections.  
{ Ebrieta, ebriety.

Order II. Phlegmasia; Inflammations.

- |        |   |                                                                    |
|--------|---|--------------------------------------------------------------------|
| Genera | { | 2. Gut. Rosacea, red pimples on the nose and sometimes whole face. |
|        |   | 3. Ophthalmia, diseased eyes.                                      |
|        |   | 4. Phrenitis, inflammation of the brain.                           |
|        |   | 5. Pneumonia, inflammation of the lungs.                           |
|        |   | 6. Carditis, inflammation of the heart.                            |
|        |   | 7. Gastritis, inflammation of the stomach.                         |
|        |   | 8. Hepatitis, inflammation of the liver.                           |
|        |   | 9. Nephritis, inflammation of the kidneys.                         |
|        |   | 10. Podagra, gout.                                                 |

Order III. Exanthemata, Rashes.

- Gen. 11. Erysipelas, St. Anthony's fire.

Order IV. Hemorrhagia, Fluxes of Blood.

- Gen. { 12. Epistaxis, piles.  
{ 13. Hæmoptysis, spitting of blood.

Order V. Profluvia, catarrh, &c.

- Gen. 14. Dysentery, bowel complaints.

CLASS II. Neuroses, Nervous Diseases.

Order I. Comata, Loss of Sensation, Thought, and Voluntary Action.

- Gen. { 15. Apoplexia, apoplexy.  
{ 16. Paralysis.

Order II. Adynamia, Fainting.

- Gen. { 17. Dyspepsia, indigestion.  
{ 18. Hypochondria low spirits.

Order III. Spasmi, Spasms.

- |      |   |                                           |
|------|---|-------------------------------------------|
| Gen. | { | 19. Convulsio, convulsions.               |
|      |   | 20. Epilepsia, fits.                      |
|      |   | 21. Palpitatio, palpitation of the heart. |
|      |   | 22. Pyrosis, water brash.                 |
|      |   | 23. Cholera.                              |
|      | { | 24. Diabetes.                             |

Order IV. Vesania, Insanity.

- |      |   |                                        |
|------|---|----------------------------------------|
| Gen. | { | 25. Melancholia, melancholy.           |
|      |   | 26. Mania, madness.                    |
|      |   | 27. Amentia, idiocy.                   |
|      |   | 28. Delirium tremens, fearful madness. |

CLASS III. Cachexia, Bad habit of body.

Order I. Marcores, Wasting disease.

- Gen. { 29. Tabes, consumption,  
{ 30. Atrophia, no nourishment from food.

Order II. Intumescencia, Swellings.

- |      |   |                                       |
|------|---|---------------------------------------|
| Gen. | { | 31. Anasarca, dropsy.                 |
|      |   | 32. Hydrothorax, dropsy in the chest. |
|      |   | 33. Ascitis, dropsy in the abdomen.   |

Order III. Impetigines, Cutaneous diseases.

- |      |   |                        |
|------|---|------------------------|
| Gen. | { | 34. Scrophula.         |
|      |   | 35. Scorbutus, scurvy. |
|      |   | 36. Icterus, jaundice. |

CLASS IV. Locales, Local diseases.

Order I. Dysorexia, Diseased appetite.

- Gen. { 37. Polydipsia, constant thirst.  
{ 38. Anorexia, loathing of food.

Order II. Dyalises.

- |      |   |                               |
|------|---|-------------------------------|
| Gen. | { | 39. Vulnus, wounds.           |
|      |   | 40. Contusio, bruises.        |
|      |   | 41. Dislocatio, dislocations. |
|      |   | 42. Fractura, fractures.      |

I have copied this table from Dr. Beaumont's Essay on Alcohol, and for the sake of the English reader have added an interpretation of the technical terms employed. Here we have *forty-two diseases*, some of them most malignant ones, traced to alcoholic drinks as their origin.

The following Table of Mortality for the week ending January 18, 1840, copied from *The Times* of January 25, 1840, will show the reader how many persons in London alone, in *one week*, died of the diseases just mentioned, and probably were brought to their end prematurely through the *moderate* or immoderate use of alcoholic drinks.



Small-pox .....	3
Measles .....	20
Scarlatina .....	51
Hooping-cough .....	21
Croup .....	5
Thrush .....	4
Diarrhœa .....	5
Dysentery .....	1
Influenza .....	3
Typhus .....	27
Erysipelas .....	3
Syphilis .....	1
Epidemic, Endemic, and contagious diseases .....	144
Diseases of the Brain, Nerves, and Senses .....	159
Diseases of the lungs and other organs of respiration .....	373
Diseases of the Heart and Blood-vessels .....	30
Diseases of the Stomach, Liver, and other Organs of Digestion .....	51
Diseases of the Kidneys .....	3
Childbed Diseases, &c. ....	7
Diseases of the Joints, Bones, and Muscles .....	8
Diseases of the Skin .....	2
Diseases of uncertain Seat .....	103
Old Age, or Natural Decay .....	91
Deaths by violence, <i>privation</i> , or <i>intemperance</i> .....	26

Total Deaths from all causes.. 997

The reader should observe that there is not a death mentioned above but may have been *hastened* by alcoholic drinks; and most of them may have originated from the use of these destructive liquors. What is remarkable is, that only 91 died of old age; only 244 lived beyond the age of 60; 753 died before they arrived at that period; 392 deaths occurred between 0 and 15, and 361 between 15 and 60. Here then are only 91 deaths occurring from age or natural causes; the remainder, amounting to 906, are all from unnatural causes, and, with few exceptions, might have been prevented. From this awful example of unnecessary mortality, the "*cry of blood*" ascends to the throne of Divine Justice, and against none is it so loud as against those who drink, sell, or recommend alcoholic liquors. To these it may emphatically be said, "Your hands are full of blood;" nor will God, when "he makes inquisition for blood," forget their recklessness.

In confirmation of these remarks, it is only necessary to observe the character of the diseases just enumerated. For example, *small-pox* is an inflammatory disease, and in the majority of cases is rendered fatal by these heating drinks; *measles* often prove fatal from the inflammatory liquors administered. The same may be said of *scarlatina*. *Hooping-cough* is frequently ren-

dered incurable by alcohol. *Croup* both originating and proving destructive from susceptibility to cold, occasioned by the same cause. *Diarrhœa*, *dysentery*, *cholera*, *typhus*, *influenza* and *erysipelas*, in a majority of cases, occasion death from the injudicious use of alcoholic drinks, and, in too many instances, the patient, by immoderate or even *moderate* drinking, has made himself obnoxious to these diseases. Of *syphilis* it may be said, that were unholy passions no longer excited by alcohol, chastity would prevail, and, as a consequence, this horrid disease, which brings so many to a premature grave, be banished from the land. *Epidemic*, *endemic*, and *contagious diseases*, are, in nine cases out of ten, both propagated and rendered mortal by strong drinks. *Diseases of the brain, nerves, senses, lungs, and other organs of respiration*; of the *heart and blood-vessels*; of the *stomach, liver, and other organs of digestion*; of the *kidneys, joints, bones, muscles, and skin*, may, in most instances, be traced to alcohol, and are, in quite as many cases, rendered fatal by the use of this liquor. Thousands of women in their *confinement* are brought to the grave by the cold, the inflammation, the unnatural excitement and collapse connected with the drinking of these intoxicating poisons. Deaths by violence are generally the result of drinking; and premature *old age* an invariable consequence. Every medical man who understands the physiology and pathology of his profession, must subscribe to these sentiments, and, as the friend of his species, ought to encourage the efforts made to abolish these destructive beverages.

### CHAP. III.

The Great Loss, Waste, Expenditure, &c., connected with drinking. 1. Vast sums Spent in Intoxicating Liquors. 2. Hospitals, Lunatic Asylums, Infirmarys, Dispensaries, Prisons, Courts of Justice, Police, &c. &c. 3. Property lost on land. 4. Property and Life lost at Sea. 5. Property stolen. 6. Poor Rates, Time Misspent, Expense of Medical Men, Drugs, &c. 7. Small quantity of Manual Labour required to produce these beverages. 8. Barley, Grain, Apples, Grapes, wasted or rather converted into poisons. 9. Lands unprofitably employed. 10. Labourers deceived and cheated by these drinks.

We have already seen that crime, disease, and death are, to a most awful extent, the effects of drinking; in this chapter it will be shown, that the waste and expenditure that can be legitimately traced to this baneful practice, are truly appalling. Probably there are but few sins which are not expensive. It generally costs a man a great deal more to be wicked and sensual than to be godly and liberal; and drunkenness, and



even what some call moderate drinking, may be very easily shown to be one of the most expensive of vices. We have every reason to believe, that upwards of one hundred millions sterling are squandered annually by this destructive passion. I have in my possession several calculations which would confirm this opinion, but I have copied the following from the late publication of T. Beaumont, Esq., Surgeon, in his Essay on alcoholic drinks.

“ 32,823,034 bushels of malt, brewed by public brewers and licensed victuallers, taken at 12 gallons to the bushel, and at 2s. per gallon	39,387,628
Deduct for malt liquor ex- ported.....	225,641
	<hr/> 39,161,987
6,223,592 bushels of malt brewed by private families, cost of malt at 7s. 6d. per bushel .....	2,333,847
Hops one pound per bushel, at 1s. per pound.....	311,176
Interest upon capital, wear and tear of private brewing utensils, &c.....	1,050,230
	<hr/>
Total for malt liquor	42,857,243
6,420,342 imperial gallons of wine, at 22s. 6d. per gallon	6,750,000
Cider, Perry, home made wines.....	1,500,000
20,528,889 imperial gallons of spirits to cost the consumer	17,250,000
Police, jails, and prosecu- tions, &c. &c.....	2,000,000
Loss of labour, (taken by Mr. Buckingham at 50 mil- lions), say.....	35,000,000
	<hr/>
	105,357,243
Allowed for medicinal pur- poses, &c.....	5,357,243
	<hr/>
Annual cost	100,000,000

“ In these fermented liquors, there will be 63,780,095 gallons of spirits, and in the distilled spirits, 29,528,889 gallons of alcohol, making a total of 93,308,984 gallons of intoxicating spirit, and showing an excess of alcohol in fermented, above distilled liquors to the amount of 34,251,206 gallons,” and therefore the inconsistency of medical men and others who disclaim against ardent spirits and yet encourage the people to drink those fermented drinks, in which they often take double the quantity that they would if they drank only gin or brandy and water.

I could give the reader several other calculations, but it is a query whether as yet, it is possible for us to arrive at the exact truth on this subject, but the following observations will show the reader that, “ one

*hundred millions*” sterling is rather below than above the sum which is annually spent and wasted on these detestable poisons.

We ought to consider the number of persons that drink malt liquors, and the number of gallons drunk by each person in the course of a year, before we shall be able to arrive at the truth respecting the consumption of fermented drinks, and when we reflect that these beverages are now in almost every family, and that beer-shops to retail them have multiplied beyond any former precedent, we shall be warranted in concluding, that the quantity drunk, very far exceeds our present calculation. There is the following number of brewers in the country.

Brewers of strong beer not exceeding 20 barrels.....	8,894
Exceeding 20 brls. & not ex. 50 brls.	7,894
“ 50 “ 100 “	10,294
“ 100 “ 1000 “	19,430
“ 1000 “ and upwards..	1,668
Brewers of table beer.....	10
Retail brewers under Act 5. Geo. IV., c. 54.....	21

Total brewers, 48,211

When it is considered that nearly half of these brew to the amount of 1,000 gallons and upwards, the quantity of beer which they prepare for public consumption must be immense.

The following is the latest parliamentary returns of the retailers of beer.

Sellers of strong beer only, not being brewers.....	994
Beer retailers, whose premises are rated under £20, per annum.....	39,765
At £20, or upwards.....	15,427
Retailers of beer, cider, and perry to be drunk on the premises, or not to be drunk on the premises.....	39,104
Retailers of cider and perry only....	1,608

Total.... 98,898

These calculations were taken from Parliamentary papers for 1836; the same documents for 1839, give an increase of brewers 279, and an increase of sellers of these drinks, 7,470.

Here then we have upwards of 48,000 brewers of beer, and nearly 100,000 retailers of these demoralizing drinks; and if we could add to these, the number of persons that brew at home for their own use, it would be evident to all, that the malt liquor which is at present consumed in the country, must amount in quantity and value to an enormous sum.

A great deal also of the gin which is sold in London and other places, is sold at a considerable rate below the prime cost of that article, showing that dilution and adulteration are carried on to a very large extent; it is not very easy for us to calculate the quantity of water made hot by



drugs, and sold to the people in the name of spirits. We believe also, that illicit distillation and smuggling, bring a large portion of ardent spirit into the market, which, of course is not accounted for in Parliamentary returns. A receipt for making gin, was presented to the Committee of the House of Commons on drunkenness, this receipt had been produced in a court of justice, the parties having disputed about the price. In adorning the gin-palaces of London, vast sums are spent; it is a well attested fact, that on one of these buildings not less than £6000 was expended, in preparing it for this infamous traffic.

The Parliamentary returns for the year ending January 5th, 1839, furnish the following table of manufacturers, dealers, and retailers of spirit.

Distillers and Rectifiers	.	112
Dealers in spirits not being Re-		
tailers	.	2,966
Retailers of Spirits whose pre-		
mises are under	£10	15,761
Ditto at £10 & under 20		19,518
Ditto 20 „ 25		3,166
Ditto 25 „ 30		1,996
Ditto 30 „ 40		3,644
Ditto 40 „ 50		2,352
Ditto 50 and upwards		4,826
Total	.	54,341

It is probable that the rent and taxes of the premises of these manufacturers, dealers and retailers, amount to at least £2,000,000 annually, and the rent and taxes of the premises of the brewers and beer sellers, would amount to an equal sum.

It is generally allowed that an immense manufacture, and adulteration of wine takes place, the quantity of wine imported, the still greater quantity vended, and the price at which a great deal is sold, fully demonstrate this fact. There are 21,590 persons licensed to sell wine. I once saw in London, a paper containing the death-bed agonies of a wine merchant, whose departing spirit was horrified to the utmost, at the thought of meeting in another world, the souls of the persons whom he knew that he had murdered, by the poisonous adulteration of wine. A full exposure of the poisons thus employed, may be found in the prize essay, Bacchus.

There is reason to believe, that cider and home made wines are consumed to a much greater extent, than is generally supposed; and also, that adulteration increases the quantity of beer and porter, very greatly beyond the amount of Parliamentary returns. It is not at all improbable, that full one third more of these different drinks is consumed, than is accounted for to the government.

It should be remarked, that the manufacturers and retailers of these drinks, pay

enormous rents, and generally live at a most extravagant rate, showing, that they have a vast trade, and vast profits; all of which, is paid for by the foolish purchasers of these beverages. We may therefore justly conclude, that the calculation given above, falls very far below what is really wasted on these poisons. Bakers, butchers, &c., would soon be bankrupts if they imitated the extravagance of publicans.

Our hospitals, lunatic asylums, infirmaries, and various other dispensaries for the sick, cost us upwards of two millions a year; and these are chiefly used and occupied by those whom moderate or excessive drinking have doomed to accidents, disease, or insanity. We ought, considering our means of physical and moral health, to be the strongest, and most religious people upon earth; and should be so, but for these alcoholic poisons. In reporting the number of persons mad or diseased through drinking, medical men generally refer exclusively to those who were notoriously addicted to drinking; but such a reference cannot include a tithe of the truth, disease and disorganization, in many instances originating in moderate drinking, and by this practice rendered hereditary, ought to be taken into account, and were this done, we should see that the doors of these hospitals and asylums are kept open chiefly by the drinkers of alcoholic drinks.

County and town prisons, hulks, transports, courts of justice, criminal prosecutions, houses of correction, magistrates, police establishments, sessions, litigations and actions connected with drinking, fees to lawyers and barristers, constables, &c., together with the fines paid, and time lost in prisons, and houses of correction, cause an expenditure and waste to the amount of six or seven millions. The justice department of government costs upwards of a million annually, and the preventive service half a million more; and yet these sums are not a quarter of what is paid for trials, police fines, &c., by the country. Now from all parts of the United Kingdom, from all judges, magistrates, jailers, police reports, and chaplains to prisons, we have but one testimony, which is, that drinking is the cause of *nine-tenths of the crime*, quarrels, misdemeanors, and actions that occur.

The property lost both by sea and land, in consequence of the abounding of this vice, is truly astounding; how many houses have been burnt down, through the carelessness of persons wholly, or partially intoxicated! It was under the inspirations of strong drink, that the incendiary first conceived the idea of burning his neighbour's property; and it was in an ale-house, or gin-shop, that, by a moderate portion of alcohol, he primed himself for the dis-



charge of so malignant a purpose. What a large amount of valuable goods also is every day injured, spoiled, or lost, through the stupid, careless, and reckless conduct of tipplers. In these cases, the employer suffers severely, and the careless offender is often heavily mulcted, so that both master and servants are losers to a great extent. What quantities of valuable property are also stolen and wasted, by those who are addicted to drinking? There are in our country thousands of thieves who live by plunder, and yet there is scarcely one of these who is not a drunkard.

Several witnesses before the House of Commons, referred to the amount of property lost every year at sea, through the baneful influence of intoxicating drinks; we find from Parliamentary documents, that in the short period of six years, "not less than 2,687 ships and vessels were stranded or wrecked; and 218 were lost, or missing; making the total of nearly *three thousand vessels* which were greatly injured, or entirely destroyed in that short period. In *one hundred and thirty* of these ships, the whole crew perished, and the number of persons who were drowned amounted to *three thousand four hundred and fourteen*." Here then we have ships of great value, and cargoes more valuable than the ships, all sent to the bottom of the sea; and, what is still more distressing, here are *three thousand four hundred and fourteen souls* launched into eternity, few of them, we fear, but ill prepared for their final account! The loss, viewed under this aspect, is incalculable! In one instance, when the shipwreck of a large packet seemed to all appearance inevitable, the sailors got tired of working at the pumps, and the shout went forth, as is awfully the case in such instances, "To the spirit-room," the purport of which was, that those persons, seeing death inevitable, *wished to die drunk*, and for a few moments to drown their sorrow. A post-captain who was on board, knowing what would be the certain result, took his stand at the door of the spirit-room with a pistol in each hand, and declared in the most solemn manner that he would shoot the first man who attempted to force it; finding it impossible to indulge in their drunkenness, the men returned to the pumps, and, by the blessing of God, the vessel was brought in safe, and all the persons on board providentially saved.\* A gallant young British officer who had received the command of an American prize, soon after the capturing ship had departed, was accosted by the American master, who had been left on board, and desired to give up his sword and the command of the vessel.

The young officer prepared to resist; the American said, "Sir your case is hopeless, you must surrender, your *men are all drunk below*." The officer however did resist, and was shot dead; his men had all been drenched with rum and laudanum.\* A merchant ship was driven on shore at St. Maloes, when the people boarded her they found all her sails set, even the top-gallant sails at the mast head, and all the people drunk on board, except a little boy who was at the helm: the boy said, that the master had died at sea, and as soon as the breath was out of his body, the crew hoisted up a cask of wine or spirit, with which they got drunk till the vessel came on shore at St. Maloes.† The St. George, 98 guns, was lost through drinking. The Edgar and the Ajax, from the same cause. Spirits being on board, was the cause of the loss of the Kent, the Rothsay Castle with a 100 souls on board, the Lady of the Lake, the Hibernia, and many others that might be named, were lost through these pernicious drinks. On board "the St. George, there were 550 *men*, and nearly all perished; the boatswain's yeoman with some other men, had got drunk in the boatswain's store-room; and set fire to the ship." "The Ajax, 74 guns, was burnt at the mouth of the Dardanelles, in 1806, by the drunkenness of the purser's steward; there were 350 people drowned."‡ Here we see, as in all other instances, madness, presumption, misery, destruction, and death, the constant attendants of alcoholic drinks. The cases we have mentioned are not solitary; every ocean, sea and river, every port and harbour, every shipowner and merchant, whose trade is in the mighty waters, can tell long and mournful tales of ruin and death, which can be traced solely and entirely to these devastating and destructive drinks. The bottom of the sea has been rendered a dark and gloomy charnel house, in which the dust of myriads of our countrymen is reposing, and awaiting the summons of the archangel's trumpet, and in that awful day, when the sea shall give up its dead, how many, alas! shall we see arise from their watery grave, who, though unprepared for another world, hurried themselves into the presence of their Judge, in consequence of the corrupting influence of inebriating liquor! Christian, shall this scourge destroy for ever? Patriots, shall a spirit more tremendous than the billows or the tempests, be commissioned by you to overwhelm and devour the costliest treasure, and the bravest hearts of your country? Total abstinence would clear the seas of this worse than piratical curse; but, if reckless of the consequences, you still continue to harbour and commend

\* Parliamentary Report, 255.

\* Parliamentary Report, 330, † 331. ‡ 329.  
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this bane, you cannot remain guiltless of the dire results that must follow.

It would be difficult to calculate the numbers that, in a state of drunkenness have, on board their various ships, been launched into eternity, nor can we estimate the wealth that reckless intoxication has wantonly thrown into the depths of the sea. The most experienced brokers and others connected with the naval and mercantile affairs, gave it as their opinion that "*nine tenths*" of all the losses at sea, have been occasioned by the use and abuse of intoxicating liquors. Aware of this fact, not less than *one thousand ships* now sail from America, without any spirits or strong drinks on board; our merchants are so well convinced of the comparative safety of these ships, that in Liverpool, until these are chartered, vessels that continue to carry intoxicating poisons cannot command a cargo. It is also a fact, that insurance societies demand a less premium of these temperance ships than of any others; and thus all attest the immense loss on the one hand that drunkenness has occasioned, and the unspeakable advantage on the other that must be the result of total abstinence. Some tell us that the sea is richer than the land, and we know that it has inherited its richest treasures from the madness of men whom strong drink had bereft of reason. The vessels that have been wrecked were valuable, but these can bear no comparison with the rich cargoes which are frequently buried in the deep through the intemperance of seamen. Taking into consideration, therefore, the property and goods that are annually burnt, damaged and lost by land and sea, through this vice, we are fully warranted in assuming that no less than *three millions* is wasted every year in these different departments, and every farthing lost through drunkenness. For in this calculation we do not comprehend what may have been destroyed independently of drinking; we argue from the fact stated by the brokers and other mercantile men, that full *nine-tenths* of what is burnt, lost, or destroyed, can be traced to this source.

The poor-rates also, of which many so bitterly complain, are greatly increased by drinking. These have sometimes amounted to "*seven or eight millions in a year*," and yet the most competent witnesses before the Committee of the House of Commons gave it as their opinion that by far the greater number of paupers were made such by the use of stimulating liquors. Some gentlemen stated that "*two-thirds*," and others that "*nine-tenths*" of the sum levied was spent on persons who were brought to the parish, directly or indirectly, by drinking. And it is only for us to examine our own vicinities to discover that this statement approaches very near to the truth. Aged

parents, that ought to be supported by their children, are left destitute in consequence of the drinking habits of the latter; wives and children are doomed to the workhouse, because the father and husband is a drunkard; many individuals, disabled through drunkenness, or rendered a mass of disease by what some would call *moderate* drinking, are obliged to subsist upon parochial relief; and numbers, solely from the improvidence that intemperance induced, are now living upon parish pay. We may therefore at once conclude that in some years *six millions* of poor-rates have been levied and paid for the support of the victims of strong drink. We all know that what is spent in these liquors would, if paid into a good benefit society, provide for the father of the family in sickness and old age. There are few moderate drinkers that are content to spend so small a sum as one shilling per week in these poisons; but this amount paid into a well-regulated benefit society would make a very respectable provision for them in sickness and old age. I have before me the tables of an equitable club, established on principles that would prevent its ever being ruined by the number or age of its members; these tables show that by paying one shilling per week, from the age of thirty to that of sixty-three, a man might secure for himself the sum of twelve shillings a week during sickness, of eight shillings a week from the age of sixty-five until his death, and of ten pounds to bury him after his decease. Now, when we consider that a much greater amount than one shilling per week is, on an average, spent in these contaminating drinks, we see how well almost every family might have been provided for without the intervention of parochial aid; and therefore that drinking, not merely immoderately, but *moderately*, is the cause of the great demand that is made for the relief the poor.

Time misspent and productive labour lost, is another item that must enter into our calculation of the cost of drinking. It has been estimated that if the mechanics of London suspend their labours for one day, no less than £50,000 would be lost. And if London be reckoned at one-twentieth of the population of the United Kingdom, were all the labourers and mechanics in the country to play for one day, £1,000,000 would be lost; and were they to pass one day in idleness in every week of the year, then £52,000,000 would be annually lost. Now, though we are happy to say that every labourer and mechanic does not lose one day a week by drinking, yet, as many drunkards spend two, three, or even four days in some weeks in the pothouse—and some spend nearly all their time there—we may conclude that the calculation just made is not very incorrect. It is computed that



there are "*six hundred thousand drunkards*" in the United Kingdom; these are, many of them, the best workmen and get very high wages, and on an average do not work half their time; and therefore, independent of what they spend in money, sacrifice in the mere loss of time the worth of some thousands, if not millions, annually. But beside these, there are the *moderate* drinkers, that occasionally lose a day; or, in consequence of the disease which alcoholic drinks generate, are doomed to spend many days in idleness and a sick chamber, and thus, on a moderate calculation, waste a vast sum every year. And many of these, be it remembered, must be superintended by their wives and daughters, and therefore keep their nurses from other labour. Let all these things be duly weighed, and it will be found that the estimation given is not far short of the truth. The amount may seem large, but we are persuaded that our countrymen are not at all aware of the magnitude of the loss that the nation sustains from the consumption of these liquors.

Should the calculation, after all, be objected to, we may mention another source of needless expenditure connected with drinking. From the disease that alcohol induces, vast sums are spent annually in medicine and medical men. Druggists and doctors have increased to an alarming extent, and all seem to prosper amazingly, and yet all are gaining their wealth from the aboundings of disease. Could we get a correct enumeration of the druggists and medical men of Great Britain at the present time, we should be startled. Now, the goods sold by druggists, and dispensed at a high price by apothecaries, are those on which but little manual labour is bestowed; and, therefore, while *millions* every year are spent in medicines, yet the country derives but little advantage therefrom; and thus the productive energies of the labourer and mechanic are doomed to idleness, because of the money, which, if spent in clothes and wholesome food, would have given them ample employment and remuneration, is wasted in drugs, medicine, beer or gin. Let all these items be put together and we shall perceive that upwards of one hundred millions are annually wasted through the use of these poisons. In the Parliamentary returns, for the year 1838, our exports are valued at fifty millions; but grievous oftentimes are the complaints, and gloomy in the extreme the forebodings lest this foreign demand should be decreased by the competition of other nations. It is only for us to look at what is wasted at home in drinking, to perceive that when the attention of the people shall be aroused to contemplate the consequences of this vice, and to adopt, as we are persuaded they will adopt, the principle of total absti-

nence, that then a sum of money equal to *twice* the value of our foreign trade will be spent on the produce of our agriculture and manufactories. It is well known that if what is now wasted in gin, beer and wine, were not thus spent, it would, nevertheless, be laid out in the British market and circulated through the country. I know of few persons that have enough of the good things which the fields, the looms, and the various arts of the nation can produce. The families of drunkards, and also of moderate drinkers, in hundreds of instances, want more food, clothing, furniture, and other comforts of life. More cottons, silks, woollen cloths, books, and domestic utensils, would be bought were the sum mentioned above differently circulated. More also of the ornamental productions of our ingenious countrymen, more of the works of artists, and more of foreign luxuries would likewise be purchased. Now, the prosperity of a people mainly depends upon the manner in which the wealth of the nation is distributed. If a hundred millions of property be disbursed so as to be confined to a few hands, or to employ but few individuals, then but comparatively little good arises to the community; but if, instead of this, you can lay it out in such a manner as shall give full employment to the bulk of the inhabitants, you then benefit all. The poor man's ability to labour is *national wealth*, quite as valuable as the gold or the lands of the nobleman, and therefore if the time, and talent, and muscle of the artizan and ploughman are wasted in an alehouse, or doomed to idleness, you have a national calamity quite as great as would arise from letting the fields lie fallow, or allowing the gold of the rich man to slumber in his coffers. The wealth of the nation, whether consisting in money, lands, talent, or labour, may be compared to the blood in the human system, and the various members of society to the blood-vessels through which this nutrient fluid glides. The health and strength of the body depend upon having this precious juice sent through every part of the frame. Were only the larger vessels supplied, the body must waste and decay. There are millions of smaller tubes that are spread over the whole system, or are deeply imbedded in the recesses of our constitution, that every moment need this *valuable* aliment; and when this living and invigorating stream flows through the whole, visits every part, fills every vessel whether large or small, and supplies and satisfies the natural cravings of every organ, then perfect health must be the result. So in the civil constitution, let the capital of the country be duly distributed, let the whole political body be employed, and you must have a prosperous and a happy people. We are much more dependent on foreigners



than we suppose. By giving up the use of intoxicating drinks we can instantly give an order to the British market that shall double our foreign trade, and thus become to ourselves our best customers. The progress of machinery, as a productive power, cannot be stopped; we must therefore increase the consumption, and this would instantly be done were the time, talent, and money wasted in drinks, turned into a different channel, and circulated through the hands of drapers, grocers, and mechanics of every trade and calling.

It may be said, that money spent on beer, gin, &c. is circulated, and therefore the community is benefitted. From what has been said already, it will be seen that the circulation through this medium is diseased, inflammatory, and deadly, and, therefore, destroys rather than enriches the nation. An acquaintance of mine, an accountant, who had an extensive experience and knowledge of the manner in which money is disbursed through the firms of various trades and mercantile houses, had the curiosity to investigate the amount of manual labour requisite to manufacture a *pound's* worth of ale, or to produce clothes, furniture, &c., to the same amount; and he found that in making strong drinks, the paltry sum of *fourpence in the pound* was all that was paid to the labourer, while in the manufacture of clothes and other useful articles not less than six shillings in the pound came into the pocket of the mechanic. What a great difference there is between *fourpence* in the pound and six shillings in the pound! The former dividend is only one *eighteenth* of the latter! But even this calculation will appear to fall very far short of the truth; if we consider the vast amount of manual labour necessary to prepare the raw material before it can be made into garments, &c. by the mechanics and others. And thus, were our money differently spent; were it withdrawn from poisons, and laid out on what is nourishing and useful, the trade and happiness of the nation would receive an increase to the amount of *seventeen-eightieths*, or upwards of *ninety per cent.* The day is fast coming when it will be seen by all, that what is unjust or wicked or corrupting is, at the same time, *impolitic* to an equal degree. The sum which the revenue receives from the duties on these destructive and demoralizing liquors is little, compared with what it would obtain from the taxes arising from other articles that would immediately be consumed were drunkenness and the use of inebriating liquors immediately abolished. The farmer too would perceive that if there was a less demand for barley and apples, there would be a triple demand for corn, meat, hides, and indeed everything that his farm can produce. And even the brewer, and the inn-

keeper, the gin seller, and the maltster, would soon find a more honourable and useful channel for their capital, and if they did not get so much, what they obtained would spend better. There is a fatality attends the money which has been won from the sale or manufacture of alcoholic drinks. In few, if any instances, does it spend well. It often never reaches the second generation, and rarely gets into the hands of the fourth. The ire of heaven seems to rest on what destroyed the health and corrupted the morals of the people. The physiological, domestic, and moral history of brewers, spirit-sellers, and pot-house-keepers, is one of the gloomiest pages that we can turn over. The venders of these drinks have had before their eyes the destructive effects of their traffic, and therefore ought, from principles of humanity, to have been the first to declare for total abstinence. They might have made a momentary sacrifice, but God would have amply compensated their philanthropy. The increase of national prosperity in every department that would have been the consequence, would not have passed them by without a blessing. From what has been advanced, we have therefore seen that the morals, the health, and the prosperity of the country, are deeply injured by the use of stimulating liquors, and that intelligence, morality, health and prosperity must be the happy effect of their abandonment, and therefore that total abstinence is the best policy.

In speaking of the waste and loss occasioned by alcoholic drinks, we must not pass over the enormous quantity of barley consumed in brewing and distillation. Forty millions of bushels of barley are, some years, in a great measure destroyed, by being converted into malt, and afterwards into a liquid poison. We all know that wheat, or potatoes, or peas, or onions, are not so good after they have begun to sprout and grow. We consider it a great calamity when, in a wet season, the corn has grown before it could be housed. We know that in such cases a great part of the nutrition is destroyed, and that what remains is scarcely wholesome. We cry out in language of deep execration against the miller, or the baker, that buys up grown wheat and converts it into bread. We should not think of making soup of peas after they have sprouted; and we all know how insipid potatoes and onions become after they have begun to shoot. We are fully convinced that in all these examples a considerable portion of the substance of the seed or root is gone. In fact, it is this substance which produced and fed the sprout. Why then adopt this very plan with barley? The reader probably may know, that the first process of malting is to make the grain *sprout*, and in



doing this the maltster exactly imitates what would take place at the proper season of the year were the barley thrown into the ground. Barley, in the degree of nourishment it contains, is next to wheat. Sir Humphry Davy ascertained that 1000 parts barley contained 920 parts that are nutritious, or that *twenty-three* parts out of *twenty-five* are substantial food; so that in barley there are only eight parts out of a hundred but what will afford sustenance to man. A medical man at Munich had a number of persons under his care to feed, and he found, from some considerable experience, that soup made out of pearl barley, split peas and potatoes, which, when it had boiled about three hours, he poured upon some bread cut small, yielded one of the most satisfying, wholesome, and nutritious diets, he could produce. He ascertained that nineteen ounces of this soup afforded sufficient nourishment for a full-grown person. There was no animal food or fat in it, he only added to it a little salt and a little vinegar. I have made a meal on this preparation, and therefore know that this statement, which may be found in the London Encyclopædia, under the article "food," is perfectly correct. I mention this fact, because, in the case just narrated, the gentleman found that *no other substance* was a substitute for the *barley*, he tried flour, rice, and other things, but the soup was never found to be so nutritious and strengthening. The fact, therefore, shows the very great nutrient properties of the grain. Proust, who made a great many experiments upon barley, declares that he found in it "a peculiar proximate principle," which, from the Latin name of the grain, he has called "*hordein*." He describes it as "a yellow woody powder, granular to the touch, and resembling sawdust in appearance. It was insoluble in water, whether boiling or cold." This *hordein* is, no doubt, the peculiar nutrient principle of which the gentleman at Munich spoke so highly, and which rendered his Bavarian soup so very satisfying. But the reader will observe that, in converting the barley into malt, this *hordein*, of which there are *fifty-five parts* out of a hundred in the grain in its natural state, is reduced to *twelve parts* in the hundred, so that forty-three parts are actually gone; the sugar and the gum of the barley are increased, but then those are nothing like so nutritious as the *hordein*; and it is well known also, that the starch which is increased in the malt, though not equal to the quantity of *hordein* that is lost, is not soluble and, therefore, is not found in the beer. This most substantial part of the malt is left in the grains, and given to the pigs, or found in the bottom of the cask after the beer has been drawn off, and, in most instances, thrown away.

It is allowed by brewers, on all hands, that six pounds of barley will make a gallon of good ale. In these six pounds you have ninety-six ounces, and in these you have full *eighty-eight* parts of solid nourishment; but, gentle reader, you will do well to observe, that in your gallon of beer you have not *ten ounces* of nourishment. So that in manufacturing beer you actually lose very nearly *eighty parts* out of *eighty-eight*, and all that you obtain in the place of it is upwards of *three ounces* of spirits of wine, or *alcoholic poison*, and which constitutes the strength of the liquor. What would you think of the man who should buy ninety-six ounces of wheat, and by making it grow, drying it, pouring hot water upon it, giving a part to the pigs, and throwing a part down the gutter, should waste upwards of eighty ounces, and should leave for himself and family only ten ounces? What, if he did this for the purpose of getting about four ounces of poison which will injure his health, destroy his reason, and corrupt his heart? Would you say that God sent the grain to be thus wasted, or would you call the poison which the ingenuity of this prodigal had extracted "a good creature of God?" Much has been said of waste and extravagance, but we know of no instance or example that will bear any parallel with the prodigality that is practised in converting barley into malt, and malt into beer. Cleopatra is said to have dissolved a precious gem in her glass, and to have drunk it at a banquet, as a proof of the little value she could afford to set upon what was costly; but gems are less valuable than the food which God has created for the sustenance of life, and therefore he who destroys the precious grain of the earth destroys what is more valuable than pearls, and his criminality is not a little enhanced, that he does this for the purpose of producing a poison. Should any one doubt what has just been stated, let him weigh a pint of beer and a pint of water, and he will then find that a pint of beer weighs lighter than a pint of water, showing that it is not a very substantial beverage, although so much grain has been squandered and spoiled to produce it. Let him apply a heat to his pint of beer, and at 170 degrees the spirit will begin to go off in the form of a fiery vapour. At 212 degrees his beer will boil, and then steam will begin to depart; if he will continue the boiling long enough, every particle of the water will be evaporated in the form of steam, and the *powder* which will remain, and which is all the nutriment of the liquor, will weigh about *an ounce*. If he had condensed and weighed the spirit that escaped, he would have found it to have weighed, if the beer was strong, *upwards of half an ounce*. If he will condense the steam and weigh that, he will have *fourteen*



ounces of water, and, as stated already, there will be left somewhere about an ounce of food. If he will taste this powder and examine it, he will hesitate about admitting it to his stomach. With the *farina* of wheat, or of barley, it is not fit to be compared. It has been grown, roasted, scalded, boiled, embittered, fermented, and drenched with water and alcohol, till it seems neither fit for the land nor the dunghill, much less for a human stomach. Such then is the waste and the wickedness of getting beer out of barley. If we examined distillation we should find the matter still worse; for in producing spirit, no nourishment whatever is left in the liquid, and therefore all the goodness of the barley is wasted or converted into an undiluted poison.

In the manufacture of cider we are equally guilty of waste and extravagance. The apple is a nutritious fruit. It is particularly suited to our climate, and is intended to be to us, what the grape is to other lands, and would we attend to its culture more, the grapes of Palestine could hardly compete with it. The apple can sustain human life, and horses can perform a great degree of work and labour when fed by it. Sheep and cows can be fed and fatted with it. A neighbour of mine fatted a fine pig on apples and barley-meal, and the flesh obtained from this kind of feed was most delicious. It thrived much better upon apples and meal than it would upon potatoes and meal, and not half the quantity of meal was used. Here, then, we have the two substances, barley and apples, usually employed and wasted to produce a desolating spirit, converted into wholesome animal food. In producing cider, we have a wholesome and nutritious fruit converted into poison. If the reader doubts this statement, he has only to serve a pint of cider as we have directed him to treat a pint of beer, and collect first the spirit, then the water, and, when both water and spirits are evaporated, to weigh the portion of dust or powder that will be left behind. Here he will find that the nutritious portion is small indeed, not perhaps more than a quarter of an ounce. The remarks made concerning apples might, in some degree, be applied to the manufacture of wine from grapes, except, as we shall presently show, that the ancients understood the way of preserving the juice of the grape without allowing it to ferment, and therefore retained its nutritious qualities. In scripture, "to eat the fruit of the vine," as well as to drink its juice, "is a common expression," showing that the grape, both when ripe and when dried, was, with the Easterns, a common article of food. We are not denying that the juice was expressed, and in some cases allowed to ferment; we are merely asserting that it was an article of food, and that fermentation

changed it into a poison. If the reader will take the trouble to analyse his wines, whether home made or foreign, he will find alcohol, water, and an extract of a colour, quality, and quantity that will convince him of the folly and prodigality of wasting the fruits of the earth, by changing them into alcoholic poisons. All the medical testimonies we have given prove that the ardent spirit obtained from malt, apples, or grapes, "holds a natural enmity with the blood of man," and therefore we are better without it. As for the fourteen ounces of water which will be found in every pint of beer, cider, or wine, we can obtain it much purer from the pump than from the beer-barrel, and the nutriment in either can bear no comparison with a mouthful of common wheaten bread.

To what purpose then do we waste forty millions of bushels of barley, and devote 1,048,000 acres of land to the production of grain and hops, all of which might be employed in a more useful, benevolent, and profitable manner? The land, if let to the poor, would be sufficient to relieve the parishes from the burden of almost every pauper. The produce would make two or three millions of persons happy, and these poor people would pay as good rent for the land as is now given by the wealthier farmer, while, by spade husbandry, which their capital, alias leisure, enables them to employ, they would obtain a much more abundant crop. We complain of crime, disease and pauperism, and yet to produce all three together, we sacrifice forty millions of bushels of grain, and worse than allow to lie fallow one million and forty-eight thousand acres of excellent land. The land God has given us, he has watered it from his clouds, and warmed it with his sun, but never did he intend that we should use his ground and clouds and sun to corrupt, starve and destroy, any portion of the human family.

From what has just been advanced, we perceive what a deception and fraud is practised upon the labouring man, by his being taught to believe that beer is a highly nourishing beverage, and essential to his strength and labour. The spirit warms and stimulates him, just as a spur or a whip may quicken the movements of a wearied horse, but neither the spirit in the one case, nor the whip in the other, imparts any real substantial strength: indeed both must be in the end the cause of increased debility. A hard-working man wants nothing to increase his circulation, his labour keeps his heart and pulse in a healthy tone, and his blood naturally flows at a rate most conducive to vigour and longevity. All that he needs to repair the waste of his system, is good nourishing food. Why then cheat him with spirit instead of giving him bread?



How dreadfully also he is robbed, by paying the enormous sum he does for the small and coarse portion of food that is in his pint of beer, porter, or cider. In the pint of liquor which costs him twopence, he has perhaps one ounce of most indigestible food. To get a pound of it, he must pay two shillings and eightpence, must drink nearly two gallons of water, and swallow, perhaps, little less than a pound of *acrid poison*. Surely divine providence never intended that nutrition should be obtained at such a roundabout, dangerous, and expensive a rate as this. What if bread or meat were sold at the price of *two and eightpence* a pound, a famine must immediately ensue, and yet this is the price that brewer and landlord charge for their self-styled nutritious drinks, which they impregnate with poison into the bargain. Strange to say, also, these persons are monopolizing the trade of the country, and paralysing our manufacturing and mechanical industry. If men pay at the rate of *two and eightpence* a pound for nourishment, is it any wonder that trade should be bad, and the drunkard's family should have scarcely any clothes or other necessities of life? If money is spent on these poisons it cannot be a matter of surprise that the families of moderate drinkers are often but scantily provided for, and, for want of labour, plunged into the deepest distress? Surely among all our teaching, we ought to give a few lessons on nutriment, and thus enlighten the public on this highly important subject, that men may no longer be the dupes of the ignorant or the designing, and "spend their money for that which is not bread, and their labour for that which satisfieth not."

We should consider it a dire calamity if upwards of a million of acres of the best land in the country were on a sudden deluged, or by any other scourge rendered unproductive; but in growing barley for malt, the ground which God has blessed has its productive energies employed to produce disease, crime, and, alas! in many instances, perdition. The miasmata that arise from the pestilential regions of Sierra Leone, are not near so destructive to mankind as the fields in Britain which are cultivated for the purpose of producing grain to be converted into alcohol. Were all the acres thus employed to be immediately inundated, or converted into the most unhealthy marshes, the loss to the country would not be equal to what it is at present doomed to suffer from the abominable misuse of so many millions of bushels of valuable grain.

Were *thirty-six millions* of bushels of wholesome grain to be thrown annually into the sea, how deeply we should deplore the loss; but in *forty millions* of bushels of barley we have at least *thirty-six millions* of bushels of wholesome farinaceous food, and

yet the whole of this, by being converted into poison, is worse than wasted; for the vile spirit, which the depraved taste and perverted ingenuity of man extracts from it, stalks through the land with all the powers of a destroying angel, and carries disease, misery, desolation, and death, into every house that it enters.

Forty millions of bushels of malt, at 8s. per bushel, are worth 16,000,000*l.*; and, supposing bread to be eightpence the quarter loaf, *sixteen millions* sterling would purchase *three thousand eight hundred and forty millions* of quarter loaves, and consequently would supply upwards of *two millions* of persons with *two pounds of bread per day for a whole year*. What epithet could fitly designate the wretch who would recklessly throw into the bottom of the sea a sum of money, or a quantity of bread sufficient to feed two millions of poor people for a whole year? But if, instead of doing so, he actually converted it into a poison, which could alike produce disease of body and demoralization of character, and then commended and distributed the venomous substance—the term *demon* would be deemed an appellation far too gentle for such a man; and yet this is what we are all doing so long as we manufacture, dispense, or commend, alcoholic drinks. We not merely waste what would actually feed two millions of people for a whole year, but we convert this wholesome grain into a destructive spirit, which poisons and destroys *many millions*; and thus, instead of feeding two millions, we poison perhaps not less than *twenty*.

This chapter, then, has shown, from incontrovertible evidence, that by manufacturing and using intoxicating drinks, we are changing the bounties of Providence into poisons; we are wasting shipping, and other property and capital to an unparalleled degree; we are robbing the labourer of employment and the poor of bread, in the most reckless and unprecedented manner; and beside all this, we are, by these abominable liquors, wasting human life, corrupting the morals of our children and neighbours, and, what is worse still, we are drowning many in perdition. Not merely intemperance, but *moderation*, is equally active in this work of desolation, and, therefore, to the patriot and the Christian only one course can remain, and that course is Total Abstinence.



## CHAPTER IV.

On Fermentation, Alcoholic Drinks, Nutrition, &c.

1. Sugar, or Saccharine Matter. 2. Requisites to Fermentation. 3. Vinous, Acetous, Panary, and Putrefactive Fermentation. 4. Distillation. 5. Proportion of Alcohol in different Intoxicating Beverages. 6. Gin, Brandy, &c. 7. Alcohol unknown to the Ancients. 8. The natural Strength of different Fermented Wines. 9. Malt Liquors. 10. Nutriment in Barley, Apples, Figs, &c. 11. Pigs fed on Apples. 12. Small degree of Nutriment in Wines. 13. Letters to Brother John quoted. 14. Inebriating Liquors not needed for Food, for Thirst, nor for Medicine. 15. Spontaneous Combustion. 16. Adulteration of Beer, Wine, Porter, &c.

SUGAR, or saccharine matter, is allowed by all scientific men to be the base of alcoholic drinks. The terms sugar, saccharum, and saccharine, are all derived from the Hebrew *sacar* or *shacar*, or from the Arabic *shaccaron* or *saccaron*. When we come to speak of the wines of Scripture, we shall show that שֶׁכֶר, *shacar*, which is generally rendered "*strong drink*," in the Bible, is palm or date wine. "This liquor," says Dr. Shaw, "has a more *luscious sweetness than honey*."

The Arabs used the word سكر *saccharon*, for date wine, by way of eminence, because of its sweetness, and also for saccharine substances generally. Dioscorides, about 35 B.C., says: "There is a kind of honey called *saccharon*, which is found in India and Arabia Felix." Arrian, in his *Periplus* of the Red Sea, mentions it as an article of commerce, and terms it σακχαρ, *sacchar*. The Romans used the words *saccharum* for honey found in reeds, canes, &c. We need not add that the English term *sugar* is the same word as the Hebrew and Arabic *shacar*, the Greek *sacchar*, and the Latin *saccharum*. We also find that these terms have always been applied to sweet or saccharine substances. This saccharine material, then, has in every age been the base of alcohol. For, as fermentation is a chemical process, and has always taken place according to the same natural laws, it has ever required the same base, and therefore sugar was as necessary to the production of alcohol in the days of Moses or Solomon as in our own time.

But sugar alone is not sufficient to the production of alcohol. Science has long since demonstrated that there must be a portion of gluten, barm, or yeast, mixed with this sweet solution, or else vinous fermentation will not take place. In grapes and apples gluten is found in different proportions, and hence in fermenting the juice of these fruits, the addition of yeast is not required; but in the malting of barley a certain portion of its natural yeast or gluten is destroyed, and to make up for this deficiency, barm is employed in the fermentation of beer.

Donovan, in his work on "*Domestic Economy*," in Lardner's *Cyclopædia*, has

stated that the following things are absolutely necessary to the *vinous* fermentation of the juice of the grape.

1. As already shown, there must be saccharine matter and gluten.

2. The temperature should not be below 50, nor above 70 or 75 degrees.

3. The juice must be of a certain consistence. Thick syrups will not undergo the *vinous* fermentation. An excess of sugar is unfavourable to this process, and, on the other hand, too little sugar, or, which is the same thing, too much water, will be deficient of the necessary quantity of saccharine matter to produce a liquor that will keep, and, for want of more spirit, the *vinous* fermentation will almost instantly be followed by the acetous.

4. The quantity of gluten or ferment must also be well regulated. Too much or too little will impede and prevent fermentation.

5. Grape juice will not ferment when air is completely excluded. When air has once been admitted in sufficient quantity to cause fermentation to begin, it will then proceed without the admission of more, but until some has entered the fermenting vat it will not commence. Hence, Columella directs, that in making unfermented wines the vessel should be completely filled and immediately closed.

6. By boiling down the juice, or in other words evaporating the water, the substance becomes a syrup which, if very thick, will not ferment.

7. If the juice be filtered and deprived of its gluten, or ferment, the production of alcohol will be impossible.

8. Fermentation of grape juice proceeds very slowly if the quantity fermented is small.

It appears that Donovan borrowed several, if not all, of these rules from Chaptal, who was an agriculturist, chemist, and wine manufacturer on a large scale. And the reader will do well to bear these conditions necessary to *vinous* fermentation in mind, as we shall have occasion to appeal to them when we come to speak of the unfermented wines of the ancients. It should also be observed, that most of these rules apply to the fermentation of malt liquor, except that in making beer, there does not appear to be such a necessity for the admission of air as is requisite to the fermentation of the juice of the grape.

The reader may be reminded that there are four, if not more, descriptions of fermentation; the *vinous*, the *acetous*, the *putrefactive*, and the *panary*. The *vinous* is the only one that produces inebriating drinks, and it is to this species of fermentation alone that the rules just given apply.

By the *acetous* fermentation, *vinegar* is produced. It takes place at a higher tem-



perature than the vinous. Every one knows that beer, cider, or wine, exposed to heat will soon turn sour,—a very little increase of temperature has been known to spoil a whole cellar of these liquors.

The putrefactive fermentation takes place in the decomposition of bodies, and of course alcohol is not the result. By this process, the elements that compose various bodies are separated and set free in their original state. In putrefaction bodies are decomposed, but by vinous fermentation a new chemical composition takes place.

The panary fermentation occurs in the manufacture of bread. Some scientific men assert that this process is nothing more than the vinous fermentation, others that it is the acetous. In consequence of there being a small portion of spirit in brewers' barm, or from some other cause, a weak kind of alcohol has been detected in the oven of the baker. Some time ago a speculation was set on foot for the purpose of condensing and collecting the spirit, but upwards of twenty thousand pounds have been squandered upon this scheme without any adequate return, and we believe the project is now abandoned.

If the panary fermentation is the same as the vinous, still it is impossible that any spirit should remain in bread after it is baked; because alcohol is given off at the heat of 170 degrees; and, as the baker's oven must be much hotter than this, whatever quantum of spirit may be in the dough must be evolved during the process of baking. If panary fermentation really did produce alcohol, still none of it would remain in the bread after it came from the oven, because the whole must have been extracted by the heat necessary to bake the loaves. Consequently those advocates for strong drink, who tell us there is spirit in bread, display the grossest ignorance, both concerning distillation, and the heat at which alcohol is obtained.

Vinous fermentation produces alcohol, or the intoxicating spirit of all our modern inebriating liquors. That which intoxicates, whether in gin, rum, brandy, whisky, wine, beer, or cider, is the same principle, and is called alcohol, or spirits of wine. It may exist in different proportions in different liquors, but still the intoxicating principle in all alcoholic drinks is the same kind of spirit. According to the experiments and analyses of the most careful chemists, the following degrees of alcohol are found in different intoxicating beverages of our own day.

	Per cent.		Per cent.
Port, average of 6 kinds	23.48	Sherry, average of 4 kinds	17.92
, , highest	25.83	, , , highest	19.83
, , lowest	21.40	, , , lowest	12.25
Madeira, highest	29.42	Claret, average of 4 kinds	14.43
, , , lowest	19.34		

	Per cent.		Per cent.
Caleavella	18.10	Ditto Muchat	18.25
Lisbon	18.94	Constantia	19.75
Malaga	17.26	Tent	13.20
Bueellas	18.49	Sheraag	15.53
Red Madeira	18.40	Syracuse	15.28
Malmsey	16.40	Nice	14.63
Marcella	25.87	Tokay	9.88
Ditto	17.26	Raisin wine	25.77
Red Champagne	11.30	Grape wine	18.11
White , , ,	12.80	Currant wine	20.55
Burgundy	11.55	Gooseberry wine	11.64
Ditto	11.95	Elder wine, Cider, & Perry	9.57
White Hermitage	17.43	Stout	6.80
Red , , , ,	12.82	Ale	8.88
Hock	14.37	Porter	4.
Ditto	8.88	Brandy	53.39
Palm Wine	4.79	Rum	53.68
Vin de Grave	12.80	Hollands	51.60
Frontignac	12.79	Whisky, Scotch	54.32
Roussillon	17.26		
Cape Madeira	18.11		

For these analyses, the most genuine liquors were obtained, and, as a proof that the per centage may be depended upon, I have in my possession several other tables which differ but very little from the one given above.

The difference between distillation and fermentation is, that by the application of heat the distiller obtains a larger quantity of spirit from the saccharine base than does the brewer. Fermentation is necessary to precede distillation, otherwise there would be no alcohol to extract. In wines and beer you have a portion of the grape, or the malt held in solution, but in ardent spirits you have nothing but alcohol and water.

Gin, rum, brandy, whisky, &c., when pure, are nothing but alcohol and water; and the fiery spirit in each of them is obtained by heat and fermentation from various saccharine substances. Gin, whisky, and British brandy are distilled from grain: rum from sugar and molasses; and foreign brandy from grapes; but in neither of these is there the least particle of nourishment. It is the aim of the distiller to convert every atom of the substance he distils into spirit. The more he can attenuate his liquor, the lighter it is, the thinner it is, the less it has of anything like nutrition, the greater his success and profit. He has not the least idea of leaving anything in the form of food for the stomach of his customer. An inflammatory, stimulating, poisonous liquid is all that he produces, and to obtain this he destroys millions of bushels of wholesome grain.

Alcohol was unknown to the ancients. They appear to have known something of the distillation of plants and flowers, but nothing whatever of the modern art of obtaining spirits of wine, or pure alcohol, from the grape, or from grain. The ninth century is the earliest period at which any mention is made of alcohol; and spirit did not come into general use until the latter part of the sixteenth century; previous to



that period it was confined to the shop of the apothecary.

It is well known that grapes adapted to produce the strongest wines will not yield more than *eight* per cent. of spirit, and therefore not be stronger than modern ale. France is said to be the most suitable climate in the world for the growth of a grape that will produce a strong wine, yet the French wines are generally spoken of as *weak*. The fact is, the strongest wine which the pure juice of the grape would yield by fermentation would be comparatively weak, and therefore, until distillation was discovered, and pure spirit was obtained to mix with wines, the most potent alcoholic drinks were far from being strong. In warm countries the grapes were too sweet to produce much alcohol. We all know that sweet apples will not yield strong cider, consequently the wines of all very warm countries must have been very weak indeed. The analysis just given shows that *palm wine*, which was the *shacar*, or "*strong drink*," of Scripture, contains less than *five per cent.* of alcohol, and therefore, is only about half as strong as our ale, and yet this "*strong drink*" is supposed to have been more potent than their common wines. It is highly probable that the strongest grape wines of the ancients had in them a less quantity of alcohol than our common table beer. But the analysis given above shows that modern wines contain, some *fifteen* and some *twenty-nine* per cent. of spirit. Port, which is one of our favourite wines, ranges from *21 to 25 per cent.*; a very considerable proportion of the sherry that is drunk would be found to be equally potent. And this large amount of strength, liquid fire, or poison, is obtained by mixing them with brandy or some other species of alcohol. A filthy sort of brandy, called "*old strap*," is added to port and other wines to render them acceptable to our English palate. For it should be observed, that we are the most drinking people alive, and foreigners, knowing our taste for potent liquors, add a greater quantity of alcohol to the wines imported to this country than to those which they prepare for any other nation. Our home-made wines have generally a portion of brandy added to them, and when this is not the case, many of them are the mere result of sugar, yeast, and water, and therefore, neither British nor foreign wines can afford us any criterion by which to judge of the character of those drinks which are the simple and genuine product of the juice of the grape. Still, the fact that port, sherry, &c., must be brandied to impart unto them a sufficient degree of alcohol to please our vitiated appetite, is a cogent proof that we are far from being satisfied with the unadulterated produce of the grape. The fermented juice of the vine is not strong

enough and intoxicating enough for our palate; how dissatisfied then should we be with the wines of Scripture! Those who tell us that the Bible recommends wine, would do well to get us some of the wines mentioned in the Word of God; until they do this, it is useless to attempt to convict us of running counter to the voice of Revelation. We believe that oil, pulse, &c., are spoken of quite as highly in Holy Writ as wine, and yet our opponents are so wicked as never to taste any of these substances; we know also that water is highly recommended by our Creator himself, and yet our very sanctimonious lovers of strong drink are impious enough to laugh at water-drinkers as persons who are beside themselves. Weighed in the even balances of the Sanctuary, the tee-totaller, who rejects the brandied wines of modern times, and which have scarcely the least resemblance to the wines of Scripture, would be found to be quite as good a Christian as he who rejects the oil and the water of which the Holy Spirit has spoken in terms of such high commendation. The strongest wines of hot countries, if they had any, could have in them but a very small portion of alcohol, and could not have been brandied, because distillation was then unknown; but we have seen that port and sherry are mixed with this fiery poison, until very frequently they are full *one fourth* spirit, and therefore are *five, six, or seven times* stronger than any of the drinks of antiquity could have been; and, supposing it were our duty to drink the latter, will any man say that we are under an obligation to partake of the former? We will presently prove that there is not a single text of Scripture which ever invites us to taste of intoxicating liquors; but could one be produced, still it would not follow that, if the Word of God recommends us to drink poison at the rate of *three or four per cent.*, therefore we ought to take it at the increased ratio of twenty or twenty-five per cent. One is almost ready to conclude that a little of the stupefaction of alcohol must have been felt, before any person would have reasoned that an invitation to drink *weak* wine would put us under an obligation to become bibbers of those which are highly adulterated with a *strong and "acrid poison."*

We have said that sugar is the base of alcohol. This saccharine matter is generally found in the grape, though not always in the same degree; in malt it is produced by the process of malting; and because saccharine matter is deficient in our own native fruits, in making wine from them we add a large proportion of sugar.

It should be borne in mind that sugar holds the third or lowest rank among nutrient vegetable substances, and can bear no comparison with the farina of wheat, the



hordein of barley, or the starch of potatoes. Majendie fed a dog on sugar ; it did very well for a few days, but in a short time it became weak and diseased, and in less than three weeks died in a most pitiable condition. No labouring man would be able to pursue his daily calling, were you to allow him no other aliment than sugar. Now the design of malting is to change the very nutritive hordein of barley into sugar ; that is, to convert a highly nutrient grain into a substance not one tenth so nourishing ; and then the object of brewing is to change this sugar into a poison. But this is not all. In the production of alcohol the sugar is decomposed, and the carbon, oxygen, and hydrogen which constitute its elements, undergo a new chemical combination. Carbon and oxygen to the amount of *forty-eight* per cent. unite to form carbonic acid, and in that form are wasted ; while *fifty-two* per cent. combine in the form of alcohol or poison. Thus the sugar, which is less nutritive than barley, is after all wasted at the rate of nearly 50 per cent. for the purpose of producing a poisonous stimulant. Here, then, we have human ingenuity exerted in the work of destroying the bounties of Providence to a most frightful degree, and this, too, is done in a country in which thousands have not bread enough to satisfy the cravings of nature. Hordein, a most nutritive species of farina, is to a great extent changed into a saccharine substance containing not one-tenth the same amount of aliment. The frost malts our potatoes, and renders them more saccharine, but are they improved ? The sugar into which a portion of the barley has been changed, is by the brewer dissolved and converted into two poisons ; the one in the form of carbonic acid is allowed to escape, and the other, in the form of alcohol, is retained to be drunk, and destroy men's reason, morals, health, and prospects in both worlds ; and then, as if to perfect this wickedness and presumption, we are gravely told that these poisons are "the good creatures of God !" Much has been said by some concerning the quantity of gum or mucilage which malt contains beyond barley, and which is said to be held in the beer in a state of solution. But, unfortunately for this theory, the testimony of Dr. Paris, a zealous advocate for the use of beer, completely overturns it. His words are, "Hops constitute the most valuable ingredient in malt liquors. Independent of the flavour and tonic virtue which they communicate, they *precipitate*, by means of their astringent principle, the *vegetable mucilage*, and thus remove from the beer the active principle of fermentation." The gum or mucilage, therefore, instead of being held in solution and admitted to the stomach as an article of nutrition, according to the high authority of Dr. Paris, is "*precipitated*" to the bottom of the cask,

and in most instances thrown away. God placed in the barley in its natural state gum to the amount of *four* per cent. ; officious man changes this arrangement of Providence, and by malting, increases the gum from 4 to 15 *per cent.*, and then in his prodigality "*precipitates*" nearly the whole of this mucilage, and afterwards in most cases washes it down the common sewer.

It is also sometimes stated that the quantity of starch in malt is greater than in barley. This is granted ; but still it has been shown that the drinker of beer is not benefitted by this circumstance ; for, in the *first place*, what is gained in starch is lost in hordein, which is an exceedingly nutritive element of barley. In the grain you have starch 32, hordein 55, total 87. In malt, starch 56, hordein 12, total 68. So that the barley has after all an advantage over the malt to the amount of 19 *per cent.* Then, in the *second place*, supposing that malting actually increased the nutritive properties of the barley, yet he who drinks beer will not be benefitted by the change ; for it is admitted by all, that starch is one of the most *insoluble* of bodies, and therefore is not dissolved in the wort, but is partly left in the grains, and partly precipitated to the bottom of the cask, and eventually thrown away alone with the gum or mucilage which the hops precipitated. According to Sir Humphry Davy, barley contains *ninety-two per cent.* nourishment ; but, according to the best analysis, beer does contain *six per cent.*, a plain proof that there is but little starch, gluten, gum, or mucilage, in the malt liquor for which the poor man pays so dearly, and to manufacture which good wholesome grain has been wasted to the amount of *eighty-six per cent.* And what is worse, all this prodigality is practised for the purpose of producing a spirit which all scientific chemists and medical men have branded as an acrid poison. We utter our bitterest execrations against the wretch who adulterates bread ; yet in the manufacture of beer, wholesome grain is to a fearful extent wasted, and what is allowed to remain is either mixed with a poison or converted into a most deleterious spirit. The public fountain is poisoned, for by means of brewing, water, one of the choicest gifts of God, is rendered intoxicating and pernicious to men's health and morals ; and then a thousand allurements are adopted for the purpose of inducing all ranks among us to come and drink this destructive beverage.

I have not in my possession an analysis which will show the quantity of mucilage, gluten, sugar, &c. contained in apples, pears, dates, or grapes, in their original state, or in the juice of these fruits previous to fermentation, but there is no doubt that in the manufacture of fermented liquors from these fruits, there is as great a waste and destruc-



tion of their nutritive properties as that which takes place in the process of malting and brewing.

The Americans have found that cows, sheep, or pigs, can be fattened on apples at a cheaper rate than on any other material, and that it is far more profitable to convert these fruits into animal food than to grind them, and ferment the juice into cider. One gentleman, whose orchard used to produce cider to the value of 300 dollars per year, on adopting the principle of total abstinence, resolved to employ his apples in fattening pigs, and his profits doubled, for instead of three hundred dollars which his cider used to be worth, his pork produced *six hundred*. The following demonstration of the nutritive qualities of apples has appeared in most of the public prints, and may be fully relied on. "On Thursday, Dec. 28, 1837, the members of the Ebley Mechanics' Institute dined at the Ebley Coffee House, in the Borough of Stroud, in the county of Gloucester, and partook of a pig which had been fed upon apples. The owner, Thomas Neale, a member of the Stroud Total Abstinence Society, had read in a Temperance publication that, in America, pigs had been fattened on apples, and resolved to try the experiment, and commenced on the 10th of October; the pig was then so poor, that every rib could be counted. For the first fortnight he gave it nothing but apples and grains, and it improved amazingly; after that period, he substituted bean-meal for the grains, and the increase of flesh was still greater. On the 10th of October, when the experiment began, the pig was computed, by the best judges, to weigh about fourscore pounds, and eight weeks after, when it was killed, it was upwards of *nine score*, so that it increased in flesh at the rate of more than 10lbs. per week. During the period of fattening, it consumed four sacks of apples, and two bushels and a half of bean-meal. The apples and the meal cost 1*l.* 6*s.* and for this sum nearly *five score* of pork was obtained. The apples were boiled; but as they needed no washing, and were cooked as soon as the water boiled, much less fuel and labour was required than would have been necessary in dressing potatoes. The flesh when roasted was of the finest flavour, and all who partook of it declared that they never had tasted its equal." This experiment proves most unequivocally the highly nutritive properties of apples, and consequently the waste of God's bounties of which those are guilty who convert them into cider. What if Thomas Neale had ground the apples and made them into cider, and given it to the pig for wash, instead of the animal becoming fat, it would have decreased to a perfect skeleton. And why delude the labourer by giving him cider for food or for wages? The quantity

of nourishment in a pint of cider is not worth mentioning; the alcohol it contains is poisonous, and the water might be obtained in a much purer state from the pump or the spring. At the dinner mentioned above, the writer of this Essay was present. Indeed the report which appeared in the public newspapers was furnished by his pen. Thomas Neale was for many years one of my hearers.

We have seen from the declarations of Scripture, that grapes in the East were considered an article of food. In Palestine and Assyria, the people were in the habit of "eating the fruit of the vine." Raisins or dried grapes are often spoken of as articles of food. Highly nutritious food is not needed in very hot countries, and human life could be sustained by figs, grapes, or dates; but who would think of feeding a man on modern port or sherry? The following quotation from Johnson's "Letters to Brother John on Life, Health, and Disease," will place this matter in a strong light. The author asks "Are stimulants—by which I mean ardent *spirits*, *wines*, and *strong ales*—are stimulants necessary? Are they *pernicious*? or are they neither one or the other? I assert that they are, in every instance, as articles of diet, *pernicious*; and even as medicines wholly unnecessary; since we possess drugs that will answer the same intentions, in at least an equal degree. But it is only as articles of diet that we have here to consider them.

"*Wines, spirit, and ale, are all alike*, as it regards the fact of their being *stimulants*; they only differ somewhat in kind and degree. I shall speak for the present only of wine, for the sake of convenience. But whatever I shall say of wine, is to be considered *as equally true of the others*; and if what I have taught you in my preceding letters be true, what I shall now say of stimulants *must* be true also.

"If wine be productive of good, what is the nature and kind of the good it produces? Does it nourish the body? We know that it does not; for the life of any animal cannot be supported by it. Besides, if you have understood what I have said of the nature, manner, and mechanism of nutrition, you will see at once, from the very mode in which the body is nourished, that whatever is capable of nourishing, must be susceptible of conversion into the solid matter of the body itself. But fluids taken into the stomach are not capable of being transmuted into solids, but pass off by the kidneys, as every body knows.

"If, indeed, the fluid drink contains solid matters suspended in it, then these solid matters can be assimilated to the solid body, and so are capable of nourishing it; as in the instance of broths, barley-water, &c. &c.; but the fluids in which these solid



particles are *suspended* must pass out of the body by the kidneys.

"If then it be said that although wine is incapable of nourishing the body wholly and by itself alone, it may yet contain some nourishment, it is clear that this nourishment must depend upon whatever *solid particles* are suspended in it. Now if you evaporate a glass of wine on a shallow plate, whatever solid matter it contains, will be left dry upon the plate; and this will be found to be about *as much as may be laid upon the extremc point of a penknife blade*; and a *portion—by no means all*, but a portion of this solid matter, I will readily concede, is capable of nourishing the body—a portion which is equal to *one-third of the flour contained in a single grain of wheat*.

"But, still, I am entitled to ask, what good you propose to yourself by drinking wine? Because if you really drink it for the sake of the nutriment it affords you, then, I say, why not eat a grain of wheat, instead of drinking a glass of wine; from which grain of wheat you would derive just *thrice as much nourishment* as you would from a glass of wine? Why go this expensive, and as it were roundabout way, in order to obtain so minute a portion of nutritious matter, which you might so much more readily obtain by other means?

"Wine, therefore, possesses no power to nourish the body; or at least in so minute a degree as to make it, as an article of nourishment, wholly unworthy of notice.

"Well, then, does it strengthen the body?—Let us see. I have proved to you, in my former letters, that *health and strength* depend upon a *high degree of contractility*; and have proved, also, that a *high degree of contractility* can only exist when the body is *rapidly and well nourished*. Whatever, therefore, is capable of strengthening the body, must do so, by increasing the contractility of its fibre; and whatever is capable of heightening contractility, must do so, by a *rigorous and rapid nutrition of the body*. But we have seen that *wine possesses scarcely any nutritious virtues* at all. How then can it strengthen the body? *It cannot:—It is manifestly, demonstratively and glaringly impossible*. But to nourish and strengthen it, are the only two good things which any kind of diet is capable of contributing to the body. I have just proved that wine possesses no power to effect either of them; it follows, therefore, as a direct necessity, that it is productive of *no good at all*.

"Is wine certainly *pernicious*? I have already proved, it is *unnecessary*:—and it has ever been universally held, by medical philosophers, that whatever is *unnecessary is detrimental*. The simple fact then, that wine is *unnecessary*, is a *sufficient proof*

*that it is injurious*. Nor is the truth of this medical maxim at all wonderful. The *finest hair*, introduced among the machinery of a watch, is sufficient to derange its movements. And when one considers the exquisite delicacy of those properties on which life and health so manifestly depend,—I mean, contractility and sensibility, as well as that of the whole nervous system; one cannot certainly feel surprised that anything brought in contact with them, which is not strictly proper to them, should *disorder the nicety of their delicate functions*. You will admit, at once, that the practice of drinking is followed by a high degree of morbid sensibility—witness the nervous and tremulous anxiety of the debauchee in the morning following a debauch. But I have long since shewn you that increased sensibility and rigorous contractility are incompatible, and that whatever augments sensibility, must have the effect of lowering contractility. If wine, therefore, heightens sensibility it must diminish contractility; and thus by impairing that property, impairs the health and strength which depend upon that property.

"Again, what is a poison? Is it not any substance which, when taken into the system, has the effect of disordering some *one or more of the actions which make up the sum of life*, and which, if taken in sufficient quantity, will destroy life itself? This is the true definition of poison. Is it not also the strictly true definition of ardent spirit? Spirit has the effect of disordering the nervous system to so great a degree, as to produce intoxication; exciting the brain, sometimes to madness, always to folly, and quickening the pulse in an extraordinary manner. Is not this to disorder the functions of life? It is the effect of prussic acid to lower the nervous system below the natural standard. It is the effect of ardent spirit, *first to excite* the nervous system *above*, and then to *depress it below*, the natural standard also. Both of these effects are *poisonous—both will destroy life* if carried far enough: neither will destroy life, if not carried far enough. Prussic acid, therefore, and ardent spirits, are *equally poisons*; though neither will destroy life alone, unless taken in sufficient quantity. But would you willingly continue to swallow prussic acid daily, merely because you admired its delicious flavour; comforting yourself the while, by saying that it could do you no harm, because you did not take it in sufficient quantity to destroy life? And above all, would you thus take it, knowing it to be unnecessary? But if you be impenetrable to argument, you dare not deny the result of direct experiment. "Mr. Brodie found, that by the administration of a large dose of *ardent spirit* to a rabbit, the pupils of its eyes became dilated, its extremities convulsed, and the *respiration labo-*



rious; and that this latter function was gradually performed at longer and longer intervals, and that at length it *entirely ceased*. Two minutes after the apparent death of the animal, he opened the chest and found the heart acting with moderate force and frequency;" now mark what follows, "*circulating dark coloured blood*. The same phenomena resulted from the injection of two drops of the essential oil of bitter almonds, the acting principle of which, is *prussic acid*, diffused in half an ounce of water, into the bowels of a cat." Here then we have a *direct and irrefragable proof* that *ardent spirit is not only a poison*, but a *poison of the same nature as prussic acid*, producing the same effects, and killing by the same means, viz., by *paralysing the muscles of respiration*, and so preventing the change of the black venous blood into vermilion, or vital blood.

"A great deal of mischief has arisen from the misapplication of the term '*strength*,' to the intoxicating power of '*strong drinks*,' as they are called. Potions are said to be '*strong*,' and thence may have arisen the silly notion that they possess the power of *strengthening* the body. People seem to suppose that by swallowing '*strong drinks*' they swallow *strength*; as though strength were some tangible substance which can be *chewed, swallowed, and assimilated*, like a potato. We say that onions have a '*strong smell*;' and we might as well expect to derive *strength* from *smelling onions*, as to do so from drinking fluids which have a *stronger flavour*. And this of itself is another proof of their mischievous tendency, for whatever *affects us strongly* cannot be '*chip in porridge*;' and if it be not *good and necessary*, it *must, of necessity*, be not only *simply injurious*, but *very much so*.—"I have drunk a gallon of beer daily for the last thirty years," once boasted a certain hostler, "and I never was better in health than I am at this moment." *The next day a fit of apoplexy laid him dead in the ditch*." "Letters to Brother John," pp. 250-262.

I have given this long quotation from the above highly scientific work, written in a most popular style. In it the physiology of "Life, Health and Disease," is delineated in a manner level to the capacity of a child, and with a degree of vivacity and interest far surpassing that of many a bewitching novel. I have quoted the sentiments above the more readily, as the writer does not appear to have had, when he composed his valuable scientific volume, the least idea of the existence of such an institution as the Total Abstinence Society. I have also transcribed them, because it is the opinion of thousands, that although ardent spirit is injurious, yet that *wine, beer, cider, &c.*, are actually *good and nutritious*; but here we have the testimony of an eminent scientific

medical practitioner, that they are *pernicious*, even when taken in small quantities. And what he has said concerning *wines*, he wishes to be understood to an equal extent concerning *beer* and all fermented liquors. In the Cheltenham Free Press Newspaper for March, 1838, in the list of deaths, a Mr. ———'s disease is mentioned, and it is added, that this is the *sixth death of persons belonging to Stroudwater Brewery, within the last few months*. All these men drunk *strong beer*; all became *very corpulent*, and *all died before their time*. What a confirmation of the truth of the sentiments quoted above; and could we add to them the history of all demised beer-drinkers through the country, what an awful catalogue of mortality might be presented!

A careful review of the sentiments already advanced will lead us to the conclusion, that intoxicating drinks are far from being necessary either as articles of *food, drink, or medicine*.

1. They are not necessary as articles of food. The design of eating is to supply the waste that is continually occurring to our bodies. By perspiration, respiration, labour, exercise, &c., our bodies are continually decaying. It is calculated that we all have a new body in the space of seven years. The Psalmist says, "Thy youth is renewed like the eagle's." A sentiment which is as physiologically correct as it is poetically beautiful. Our "youth" and "strength" are literally *renewed* or *new made*. I lately saw the bone which had been taken from the leg of a young lady. She had, while at school, jumped from a form, and injured the tibia bone of her leg, and it began to decay. Her father, who was a surgeon, removed it, and, what is most astonishing, a new bone immediately began to grow in its stead, and actually supplied the place of the one taken away, so that she was able to walk with but little difficulty. I had the pleasure of examining the bone and seeing the young lady walking about. A more striking proof than this of the powers of nature to reproduce our bodies could not be brought forward, nor could anything more evidently show the wise and benevolent laws that regulate our being. To keep a machine or a musical instrument in constant repair, nothing could answer the purpose so well as that it should be renewed daily. Yet this is what is actually done for the preservation of our bodies in health and vigour. I cannot put this matter in a stronger light than by giving another quotation from "Letters to Brother John." There is arising from every point of your body a countless number of little vessels, which are at this moment, and every moment of your life, actively engaged in the pleasant task of eating you up. They may be compared to a swarming



host of long, delicate, and slender leeches, attached, by innumerable mouths, to every point in your fabric, and having their bodies gradually and progressively united together, until they all terminate in one tail; which tail perforates the side of one of the large veins at the bottom of the neck at the left side; so that whatever is taken in at their mouths is all emptied, by the other extremity, into that vein, where it becomes mixed with the blood contained in that vein. Now, my dear John, for a moment turn your eyes inward, contemplate these greedy little cormorants, complacently, if you can—observe their activity—remark their unwearied assiduity—behold the dogged perseverance, the unerring certainty, the beautiful precision, with which they are devouring you. See! mouthful after mouthful is going—going. They never tire nor are they satisfied; for every atom which each mouth sucks up, and converts into fluid, is instantly conducted along the tail, by which it is discharged into the above-mentioned vein. Thus, though for ever feeding, they are for ever hungry. 'Tis true they take in but small mouthfuls at a time; but when it is considered that these mouths are millions in number; and that they are never shut, but constantly at work, night and day, you will easily see that the entire body would speedily be devoured, and carried away into the blood, if there were no contrivance to build the body as fast as these little vessels eat it down and carry it off. These vessels which I have just introduced to your notice are the *Absorbents*."

To supply the constant decomposition of our bodies, which, in the passage just quoted, is so well described, is the design of eating. Our food is digested, converted into blood, and circulated to every point, both external and internal, of our frame, and by this means we are nourished and our strength is renewed. Animal food, wholesome bread, nutritious vegetables and fruits, when properly digested, amply and suitably supply the waste and absorption of the body. The gastric juice is produced in exact proportion to the wants of the system. In a labouring man the expenditure and exhaustion is much greater than in one who is inactive, and it is a well-known fact that in the stomach of the former there is a larger quantity of gastric juice ready to digest or chyme a greater quantity of food; and for this reason, the secluse, if he eat as much as the plowman, must suffer from indigestion, because his stomach finds it difficult to digest more than his absorption *actually* requires. It must also be observed that nothing but "*solid substances*" can be digested. The stomach cannot digest water or any other liquid, and therefore cannot turn it into blood. Dr. Beaumont found, in the case of St. Martin, that liquids, as

soon as they entered the stomach, were absorbed by the venous capillary tubes which are spread over that organ, and consequently carried out of the body by the kidneys. Milk was immediately coagulated, the whey absorbed, and the curd digested; soups, by these little tubes were filtered, the solid parts retained for digestion, and the liquid or water taken into the veins. The same is the case with beer, cider, and wine. The water which they contain, and the spirit, or strength, *which is lighter than water*, are taken up by the absorbents, and the very, very small portion of solid matter which is left, is, if not too hard for such a process, subjected to digestion. I have seen the filthy matter which remained after evaporating a glass of good port wine, and sure I am, that there are few persons, however fond of drinking, but would be disgusted at the thought of having to masticate and digest what more resembled cinders or ashes than food. The extract from a pint of good home brewed beer was quite as uninviting. What then, we ask, is there in a pint of ale or porter to satisfy the wants of a hard-working man? In a pint of water there are *sixteen ounces*, in a pint of beer or porter *fourteen ounces of water*, nearly an ounce of alcohol, and part of an ounce of the extract of barley; the water and the alcohol go immediately into the veins, and while the alcohol poisons, the water, if not needed, unnecessarily dilutes the blood, overcharges the vessels and loads the kidneys and bladder; while there remains *less than an ounce* of indigestible extract of malt in the stomach to be digested. Is it any wonder that all beer drinkers feel a constant pain and sinking in their stomach? and that they are always craving for more drink? But it may be said that a man who drinks a pint of good ale finds himself immediately the stronger and the better. Of course he does, because the liquid fire that he has drunk has stimulated him; but then *stimulation* and *nutrition* are two very different things. There are a hundred things that may produce excitement, but are at the same time the very opposite to nourishment. The very excitement causes a greater degree of waste, greater absorption and exhaustion. A hungry fainting woman, who sees her child fall into the flames, will instantly feel herself strong as a lion for its rescue. Here is excitement, here is stimulation. But dreadful is the absorption that is going on to accomplish all this, and dreadful will be the fatigue that she will feel from exhaustion when the excitement has subsided. She can tell that stimulus is not nutrition, her pallid face shows that the reverse is the fact, and that excitement is exhausting. The case of the labourer is much the same, only, that instead of being moved by the anxiety and fondness of a



mother, he is impelled by an ounce of alcohol. But he is excited too much, and the exhaustion of such a man must be far greater than that of the tee-totaller, who partakes of a nourishing meal, and subjects his body to no other fatigue than that which arises from his steady labour. He who labours hard and drinks alcoholic drinks has to do double work. There is the outward exercise of the anvil, saw, or pick-axe, and the inward excitement of the spirit he has drunk; and which most unnaturally moves and impels his brain, stomach, and every vessel, nerve, and muscle of his frame. Have you never noticed hay-makers and others, how anxiously, after having drunk a little, they look for the return of the bottle? It is the exhaustion which drink and labour together have produced, that compels them to long and beg for more stimulus. I have seen the orator, under the double excitement of alcohol and an impassioned theme, when he has concluded his speech almost ready to die. I have seen the tradesman, under the double stimulus of wine or ale and business, ready to drop. I have seen the student, exhausted by alcohol and study, sink into the grave. The world that we inhabit, in its joys and sorrows—in its pains and pleasures—in its beauties, sublimities and miseries—in its bodily exercises and mental toils—and in the prospects presented to the righteous and the wicked, has excitement enough to exhaust the strongest energies, without flying to the bottle or the tankard for a double portion of fatigue. “Sufficient to the day is the evil thereof.” By the food therefore that nourishes, and not by the liquor that stimulates and exhausts our bodily vigour, we must be sustained and fitted for the duties and fatigues of life.

But it is not merely by cheating us into the belief that we are nourished, when we are only stimulated, that alcoholic drinks injure us; their bad effects upon the frame generally, but especially upon the stomach, have already been seen in the ulcerated organs of St. Martin; and the following passage from Johnson's Letters, to which we just now referred, will exhibit to us the same truth in a very striking light. Speaking, p. 137, of the “*pyloric valve*,” he says, “let us suppose that there is floating in the chyme a particle of food which has not as yet been sufficiently acted upon by the gastric juice: I will tell you what happens. As soon as the pyloric valve *feels* the presence of the smooth and bland chyme, it instantly opens and allows it to pass, but no sooner does the particle of food that has not yet been reduced to chyme attempt to follow, than the valve instantly closes the aperture, and refuses its permission; this particle of food must therefore return to the upper part of the stomach, to be again submitted to the agency of the gastric juice, before it can be

permitted to escape from the stomach into the bowels. Is not this a beautiful exemplification of the importance of the *sensibility* of our organs? and said I not truly, when I called it, ‘our guardian angel?’ For what is the *sensibility* of the pyloric valve by which it is enabled to distinguish between perfect and imperfect chyme?—what is it, I say, but a watchman, a sentinel, posted at the entrance into the bowels, in order to watch over our safety; to see that nothing be allowed to enter that is likely to disturb or irritate them; to take care that nothing injurious, nothing offensive, nothing which may be in any way hostile to their safety; nothing, in fact, which has no business there, be permitted to trespass within the sacred precincts of organs so important to the health and welfare of the whole being, of which they form so vital a part. What mischief, therefore, do those persons inflict upon themselves; what a wide door for the admission of all sorts of evil do those persons throw open, who, perpetually stimulating the pyloric valve by the *unnatural stimuli of ardent spirit* and highly-seasoned sauces, *enfeeble, wear out, and eventually destroy its sensibility*, so that whatever the caprice of the palate throws into the stomach, is tumbled, right or wrong, *assimilated* or not *assimilated, good, bad and indifferent*, altogether, without let or hindrance, into the bowels! for the *sentry-box is deserted—the watchman is dead.*” Is it any wonder that *beer-drinkers, wine and spirit drinkers*, sometimes die of stoppages, inflammation of the bowels, and various other internal complaints? Sometimes we see the strong man, as he seems to be, to-day in his field, to-morrow in his coffin, and the next day he must be buried, because that flushed and bloated body of his is a mass of putrescence! An inquiry into the cholera, in connexion with the effects of beer and wines upon the digestive and other organs, would prove how greatly ardent stimuli predisposed us for that scourge. I may be told that beer and porter drinkers present to us a stout and corpulent frame. We grant that some of them do, but this is not the case with all. I know more sallow-faced, pale, thin, sickly-looking drinkers of beer, than corpulent tipplers. These have their stomachs, liver, and blood poisoned with alcohol and the other trash found in malt liquor. I have seen the thin, tallow face of the moderate beer drinker become almost instantly ruddy with health on the adoption of total abstinence. But the red-complexioned drinkers of beer and wine are not always so healthy as they appear to be. It is a common saying, that “the fat of such men is not good.” The beer and porter drinkers of London are the worst subjects that enter the hospital. A good medical authority has



told us that they "*die like rotten sheep.*" They cannot scratch their fingers but it is death. In hundreds of instances inflammation and speedy dissolution are the consequence of a slight bruise of the hand. From a slight cut; at which a child would have smiled, I have seen the stout athletic beer drinker, in less than a week, laid in the grave. In Bartholomew's hospital, surgeons dread to have to cure porter drinkers. Corpulency is not health; it is rather a disease. Fat is nothing more than a deposit of the superfluities of the system. Its increase never adds to a man's strength. He could perform his labour better without it, and would feel none of that dread which now unnerves him at the thought of a fever or any other disease being epidemical. He is of a full habit, and can neither bear much fatigue nor much disease. The fact is, his corpulency has unfitted him for the present world, and therefore he is hurried out of it before his time. Look too at the palsied hand and trembling steps of the young man whom alcohol has made old! Hark at his difficult breathing and sepulchral cough! Lungs that might have braved the hyperborean cold, or the scorching torrid heat, require the protection of better apparatus than nature has provided, to allow them to breathe the temperate air of Britain with impunity. "The beer-houses have been my death," gasped a young man of five-and-twenty, who was dying the other day, and whom I visited in his last moments. The alcohol of the beer had, in connexion with midnight damps, ulcerated his lungs, and he died of a galloping consumption. His neighbour of the same age, and often his pot-house companion, in a few weeks made the same confession, and followed him to the grave; and thousands since that have followed in the same train. Well have our vendors of strong drinks selected for their signs most of the *lusus naturæ* and monsters of creation. Their poisons disorganise the human frame, make monsters of men, and prey upon their vitals. Were the beasts of prey that are now chained in our menageries and zoological gardens to be let loose, they would not commit such depredations as are at this moment being perpetrated by the red, black, and white lions, bears, griffins, &c., of the publicans. Tell us not, then, that malt liquor, or wine, or spirit is needed by the labouring man, the tradesman, or the scholar: these all want nourishment, not stimuli; their vocations are stimulating and exhausting enough, and let them be fed with bread and other nutritious aliment, but do not poison, exhaust, and deceive them with intoxicating drinks. Instead of giving the labouring man poison, give him bread; or the worth of his beer or cider in money. What a shame to make him pay so enormously for the ounce, or half-

ounce of food that is in his cup; let him have the money, and he will buy food and clothing, will be a stronger man himself, and will return, in the goods he purchases, all the money he receives to the farmer and manufacturer, and incalculably promote the commercial health and prosperity of the country.

2. Intoxicating drinks are not necessary as a beverage to quench thirst. Any one who will try the experiment may, by the application of heat and a condenser, evolve the alcohol from his beer, cider, or wine, and then set fire to it; and as the flame is burning, we ask him to reflect whether so fiery a poison is likely to quench thirst or to benefit the delicate tissues of the body through which it is to circulate? The very nature of the drink is to produce heat; every person who has drunk these liquors has experienced the excitement and warmth which they occasion, but heat and excitement are both conducive to *perspiration*, *absorption*, *exhaustion*, and consequently *thirst*. It is generally allowed that combustion is the result of the violent action of bodies and gases upon each other. The heat of our bodies may, in a great degree, be the effect of circulation. When the circulation is stopped, the limb is cold: the chill of death is suspended action or circulation. By circulating the blood through our feet or hands with increased activity we warm them. Increased exertion makes us perspire; increases therefore the absorption of our frame, and consequently produces thirst. Only think, then, of the madness of giving a burning stimulating liquor to a labouring man, or indeed to any one, to quench his thirst! You pour into his frame a fiery liquid to quench his thirst! You increase the excitement, the circulation, the absorption, the perspiration, and consequent exhaustion of the body; and do this, you say, to quench thirst!! Why not, in the plenitude of such wisdom, pour oil upon your fire when you wish to extinguish it? or naphtha, turpentine, and pitch upon the child whose clothes have just ignited? The latter, remember, would be just as prudent as the former. The cases are perfectly parallel: in the one there is too much fire, and to extinguish it you add more! and in the other there is too much warmth and exhaustion, and to diminish it you administer a liquid stimulating fire! In hot climates the mortality among our troops and officers has been attributed to ardent spirits, and correctly so. The heat of the country is exhausting; the fatigues of military duty are exhausting; and, if to this you add an exhausting, stimulating liquid poison, you increase the labour of the system beyond what it can bear, and the man dies before his time. It was not the climate that killed him; man is made to live in all climates; it was not labour that killed him; labour is conducive to health; it was *ardent*



*spirit that exhausted and slew him.* You gave him rations of rum, and the liquid fire kindled fevers and inflammations; or, by unnatural absorption, consumed the resources of his body and brought on emaciation, collapse and death. The heat and labours of the hay-field, of the smithy, the foundry, or the sugar-house, are exhausting and tend to thirst; but who, to prevent this, or to cure it, would add to heat, and thirst, and fatigue, the excitement and exhaustion of a burning stimulating liquor? Every man who drinks beer, wine or spirits, knows that they increase heat and thirst. Often does the tippler call for water to quench the burning heat and thirst that strong drink has kindled. On the other hand, our harvest-men, our smiths, sugar-bakers, sawyers, carpenters, and others who have adopted total abstinence, complain less of thirst and fatigue than formerly. These men having, in time past, felt the exhaustion of drinking, and having now, in their own experience, an increase of vigour, possess a proof which baffles contradiction that total abstinence has the sanction of nature. Those, too, who labour in damps, as bricklayers, brickmakers, and others, find that they are now less liable to cold. Intoxicating drinks used to spread over their frame an unnatural heat, and this was followed by an unnatural degree of cold, which, connected with the chilling damps of their labour, brought on chills, rheumatism, and various other diseases, which, by total abstinence, they now entirely escape. Experience shows that neither in warm temperatures nor in cold ones, are strong drinks necessary. Captain Ross, in the frozen regions, found that his men enjoyed better health and suffered less from frost without these liquors than with them. The writer has travelled in the midst of frost and snow, and drunk brandy and water until he was himself nearly frozen; he has travelled in the same kind of weather, and drunk nothing but water, and been comfortably warm. The brandy increased circulation and produced heat for a short time; but then Dr. Farre's law of the forcing system was regularly observed; after every glass of spirits, "The circulation fell off in a greater degree than it was forced," and much more intense cold was felt as the consequence. Mr. Hoskins, in his late visit to the Pyramids, found, by his own experience, and that of others, that the water of the Nile was, in that hot country, the most refreshing and invigorating beverage. And he states that spirit drinkers very soon became incapable of enduring the climate. This is perfectly natural. If the absorption is great, and the perspiration profuse, nothing can better supply this waste than the simplest beverage; and that beverage is water. To drink alcoholic drinks at such a time

would be to increase the evil which drinking is intended to remove.

Nothing can be more fallacious than the opinions that generally prevail respecting drinking. We are probably become the most drinking people upon the face of the earth, and thus are continually overloading our system with some fluid or other, and by this means producing disease. Many persons drink from habit, and not from thirst. From this cause, some who have become tee-totallers have, on giving up their beer and wine, begun to drench themselves with water, or tea and coffee, and then have said that total abstinence did not agree with them. But why thus overload the system with fluids which nature never demanded by the gentle whisper of thirst? Abernethy has recommended us not to drink until three hours after dinner. Dr. Beaumont found that the stomach cannot digest food except at a hundred degrees of temperature. He found also that a *gill* of cold lowered the heat of St. Martin's stomach twenty degrees, and consequently delayed digestion until its accustomed heat was recovered. The writer has found all his sensations of indigestion return from foolishly drinking cold water at his meals, and which was not demanded by thirst. And why be always drinking? There is a great deal of moisture in all we eat. Animal food is perhaps full one-half water. Bread contains in it water, for we do not like it when it is entirely dry. Potatoes are quite *three-fourths* water, and other vegetables are charged with a great or even greater amount. Many complaints are no doubt the consequence of diluting the blood with so much liquid, and especially so when these drinks are charged with spirit. If drink is wanting, the veins will convey the intelligence to the stomach, and the stomach to the brain, and we shall feel thirsty; but if not thirsty, why keep loading our bodies with liquor? The gastric juice, as Dr. Beaumont discovered, is unfitted for its work by being diluted with even the simplest liquid, much more, then, must it be injured when that liquid is charged with poison. The animals are in many respects wiser than we are. When left to themselves they all eat and drink like philosophers. God sends the sluggard to the ant, the inconsiderate to the crane and the swallow, and he rebuked Balaam by an ass. We might learn from the same source a few useful lessons in dietetics, and especially in drinking. They drink when they are thirsty, and would we go and do likewise, we might save ourselves many a pain. Nature always carries in her hand a rod, and if we will drink what is not wanted, she will most certainly make us smart for our folly. Alcoholic drinks, then, are not necessary to quench our thirst, and indeed rather increase than diminish it, and *unne-*



cessary potations of even the *simplest* liquids rather injure than benefit our health and vigour.

3. These drinks are not needed as medicines. In the quotation already given from Mr. Higginbotham, it was stated that if alcohol was instantly abolished "as a *medicine it would not be missed.*" A surgeon of considerable practice, and who is a great enemy to total abstinence, speaking the other day of the value of spirits as a medicine, I asked him "If there was no other medicine that would supply its place." "Yes," he replied, "ammonia would do as well." "Then," said I, "why do you use spirits?" "Merely," he answered, "because they are always at hand." Such is the testimony of an enemy. Dr. Evans, at a temperance meeting, at Gloucester, declared, "That there was no medicine which so soon rendered a disease *intractable* as spirits, and none required to be administered with so much care." I once knew a healthy woman seized with English cholera; a physician attended her, successfully treated the disease, and in a few days pronounced her out of danger. He had been successful in curing numbers of the same malady, and therefore knew all the symptoms of convalescence. The next day when he called he found her dying. "What have you given this woman?" "Nothing, sir," responded the nurse. "You may," said he, "refuse to tell me what you have given her, but something has been administered." "Only a little *home-made* wine," was then the answer. The woman, the mother of a young family, died the next day: the physician, who was a very feeling man, told me he could not refrain from tears, and he said to the nurse, "Remember," exclaimed he, "had you applied a pistol to that woman's head, and blown out her brains, you would not more effectually have deprived her of life." In this case the alcohol brought on inflammation of the bowels, which baffled the power of medicine to subdue, and thus the church was deprived of a member, and a young family of a mother. Hundreds of thousands of others have been swept from the world by the same cause. If there is the least inflammation in the body, alcohol aggravates it; if there is the least wound, this vile spirit seeks it and poisons it. By drinking spirits for a cold, the lungs, already tender, are often poisoned and ulcerated beyond recovery; and hence the frequency of consumption in our country. All disease may be said to be remedial in its design. In most instances it arises from an effort of nature to dismiss from the system something that is injurious, and it is only when it has gone too far for the rest of the fabric to render assistance, or is aggravated by our own folly, or that of others, that it becomes fatal. We may be told, that if alcohol is a poison,

poisons are used in medicine. But, it may be replied, that a healthy man does not want medicine, and further, that in cases of sickness, poison is generally administered to produce disease rather than to cure it. There is perhaps in the system an affection which the physician cannot reach, and, knowing that by producing disease in some other part he can perhaps draw it to that part, he administers a poison or applies a blister. That is, he produces a disease which he can cure, in order to attract or dislodge one which otherwise he cannot cure. But it would be just as reasonable for a healthy man to be always applying to his body a blister, as for him to be daily drinking a spirit which he says is medicine, and which will worse than blister his stomach and the pyloric valve.

If it be objected that persons in sickness often feel almost instantaneous relief from spirits, we reply, that it is granted by all that spirits are exciting; that they go to the head and animate the mind; but at the very time that they excite and divert the feelings, they feed the disease. They may go to the head and nerves, and stimulate them, and at the same moment flee to the seat of the malady, and often render it incurable. "Art thou in health, my brother?" said the insidious Joab, and at the same moment stabbed his victim in the fifth rib. Besides, in most cases, rest is necessary for the suffering patient; why then produce an unnatural degree of exhaustion and absorption? If you would not send him to his labour, why stimulate every nerve and organ in his body? If perspiration is requisite there are sudorifics much more healthy than alcohol, and might be administered with much less danger.

When we consider the fiery nature of alcohol, and the heat it produces when circulating through the body, the accounts we have heard of spontaneous animal combustion are far from incredible. Donovan relates *seven instances* of this description of ignition, and M. Julia de Fontenelle has lately read a paper to the Academy of Sciences, at Paris, in which he relates *fifteen* cases of spontaneous human combustion. We will relate two examples out of many: "Mary Clues, aged *fifty*, was much addicted to drinking. At five o'clock one morning a smoke was seen issuing out of her window, and the door being broken open, some flames which were in the room were soon extinguished. Between the bed and the chimney were found the remains of the unfortunate Clues. One *leg* and a *thigh* were still entire, but there remained *nothing* of the *skin*, the *muscles*, or the *viscera*. The bones of the cranium, the breast, the spine, and the upper extremities, were entirely calcined. The *furniture* had sustained *little injury*. The side of the bed next to



the fire had suffered most; the wood of it was slightly burnt, but the feathers, *clothes*, and *covering* were safe. Nothing except the body exhibited strong traces of fire." Most of the examples hitherto recorded are those of females. It would seem that their frames are more delicate than those of men, and therefore are more liable to be rendered combustible by spirits; but the following narrative from the Medical and Surgical Journal will show the dreadful effects of spirits on the stronger fabric of the other sex:—

"Thomas Williams, a sailor, *aged* 38, who has for a long time used himself to drink a large quantity of spirits, especially of rum, was in a smuggling vessel in the month of November, 1808, which landed at Aberforth, having several barrels of rum on board, which they managed to get on shore without discovery, and took them to an old house in the village which they had previously taken for the purpose. When all was right, they began, as they termed it, to enjoy themselves, and to partake plenteously of their booty. This man, who had been noted for the quantity he could take, now took considerably more than he had been accustomed to. He became so exceedingly intoxicated, and lay in this state for such a length of time, that his companions became alarmed, and sent for a surgeon to Cardigan; he being from home, myself and the other apprentice attended for him. After ascertaining the beverage he had been taking, the best antidote we could think of was oil; this we agreed to administer; I officiating, and the other holding the candle, it being late in the evening. As soon as the candle came in contact with the vapour from his body, to our great surprise, it caught fire, commencing about the face, and extending throughout the whole surface of the body, burning with a blue flame. We, being greatly agitated, thinking we had set him on fire, thought it best to depart, first having thrown a pail of water over him to extinguish it. This only added fuel to the fire, it burning with greater severity. On our return we related the circumstance to our master, who could scarcely credit it. The next morning, he and myself went to see this unfortunate victim. On our arrival, we found only part of the being we went to see; for all the parts, excepting the head, legs, and part of the arms, were consumed. The ashes which remained were black and greasy, and the room in which it lay had a peculiarly offensive smell. The shirt, which was of flannel, was not burnt, but charred. We ordered the remaining parts to be put into a shell. Two days afterward, from curiosity, we again went to see if the remainder was burnt, but found it as before. There was no inquest. His companions, as well as those people who heard it, being at that

time superstitious, and knowing him to be a very wicked man, reported that the devil had come, set him alight and sent him, alive, to the shades below, for his wickedness."

There is nothing incredible in these narrations. When we consider the fiery nature of alcohol, the increased circulation it produces, and that the body of the unhappy victim is drenched and saturated with this inflammatory spirit, it is not wonderful that the gas proceeding from such a combustible mass should ignite. We know that phosphoreted hydrogen and other substances will spontaneously take fire, and we cannot tell, as there is phosphorus in the body, but this may be so acted upon as to produce spontaneous combustion, or even the increased circulation in a body so inflammable may occasion ignition. With the philosophy of the thing, however, we have little to do; the facts are incontestible, that a number of persons, addicted to ardent spirits, have been burnt to death, and the fire in several cases has been spontaneous. Its peculiar character has also been manifest, from the fact that, in many instances, the clothes and bed furniture have not been burnt. Like the Greek fire, also, it appears that water increases its intensity.

"A man in London once drank a pint of gin; he soon fell into a state of insensibility, and died in the street. On internal examination, there was found in his stomach a fluid which had the smell of gin, and a like quantity was found in his *brain*; on a fire being applied both ignited. A strong case of this kind occurred at Edinburgh, and another in America. A young physician, in the state of Maine, applied his lancet to the vein of a confirmed drunkard, who had just come out of a fit of intoxication. The blood exhaled a strong odour of whiskey, and on the application of a taper it burnt for some seconds with a blue flame." At the close of last year, 1839, an occurrence was mentioned in all the public papers, which fully corroborates these facts. A gentleman, by the name of Taylor, had entered a cab, but when the driver arrived at the Angel, Islington, and opened the door, he found his passenger dead. A surgeon was called, who tried to bleed him, but in vain. He opened his head, and found alcohol in his brain, which, on the application of fire, burnt with a blue flame. A considerable portion of spirit was also detected in his stomach. These facts were stated at the inquest which was held by Mr. Wakley, and who, to obtain correct information on the subject, deferred the inquest for a day or two, that the surgeon might fully ascertain whether it was really alcohol which was in the brain and the stomach. The experiment fully confirmed this fact. Several similar well-authenticated facts are mentioned in Bacchus, p. 332, all of which show



that alcohol cannot be digested, and in no form whatever, can be fit for the body of man. It cannot nourish a healthy man, it cannot quench the thirst of a thirsty man, and it may very soon poison, inflame, and kill a sickly man, and therefore ought to be abandoned by all.

One very great mistake exists respecting the difference between beer, wine, and ardent spirit. We have shown that the stomach cannot digest anything but what is solid, and that whatever is eaten or drank, is, as it were, filtered by the capillary absorbents, the solid parts remain for digestion, and the liquid is taken into the veins. Now beer, cider, and wine consist of *spirits and water*, and an extract; the water and the spirit, *which is lighter than water*, are, as soon as possible after they are swallowed, taken up into the system, and the extract, which in bulk is not worth mentioning, and in quality is worse than the husks which swine eat, is left behind for digestion. This being the case, then, the drinker of beer, cider, or wine, is just as much a drinker of *spirits and water*, as he who goes to the gin or brandy bottle direct. There is spirit enough in a pint of good beer to make a good strong glass of gin or brandy and water, and perhaps the spirit tippler has an advantage over the porter drinker, that he does not take into his stomach the filthy extract of malt, grapes, or apples. We showed just now, from Dr. Farre, that *spirit* though *diluted* is not changed in its nature and character as a poison. The beer and wine drinker, therefore, often swallows as much alcoholic poison a day as he who drinks spirits. 'Tis true it is diluted, and therefore operates on his frame less rapidly, but, though slow, it is just as sure a poison in the end as when taken unmixed.

The best home-made beer, cider, or wine, has therefore just as much poison in it as it has alcohol, consequently the phrase, "*wholesome home-brewed beer*" is an absurdity. You cannot make alcohol *wholesome*; dilute it or mix it with whatever extract you will, it is still a *poison*, and the whole design and result of brewing is to produce a *poison*, and the *more* that is produced, the *more* successful the manufacturer imagines he has been. All who succeed pride themselves in brewing *good* beer, that is *strong* beer, alias, *more than usually poisonous* beer. What a delusion then is practised upon the people, by persuading them that these stimulating poisons are good or nutritious! There is more real, solid, substantial nourishment in a *penny loaf* than in a *gallon* of the best beer. And yet the penny loaf only costs a *penny*, while, in some cases, the gallon of beer costs *twenty-four pence*, or *two shillings*; and what is worse still, the penny-worth of food in the beer is not merely *coarse barley bread* spoilt,

but is actually mixed with perhaps *four ounces of an acrid poison*! I have known good workmen that would spend three or four shillings, and the whole of one day in a week on this detestable liquor. *Three shillings a week, six shillings, nine, twelve, twenty shillings a week*, are sometimes thus wasted. *Five, ten, twenty, fifty pounds a year* are, in thousands of instances, spent on these liquors, by persons whose families are in the greatest straits, and perhaps starving for food and clothing. And yet professors of religion encourage this waste, and "cast out as evil" the names of those who would expose the delusion, and destroy the iniquitous practice of drinking. "These things ought not to be."

If inebriating liquors, manufactured at home, are nevertheless poisonous, then what must be the character of those which have been adulterated? Respecting *porter*, Dr. Lardner informs us, that "it is absolutely frightful to contemplate the list of poisons and drugs with which it has been '*doctored*.' Opium, henbane, *coculus indicus*, and Bohemian rosemary, which is said to produce a quick and raving intoxication, supplied the place of alcohol. Aloes, quassia, gentian, sweet-scented flag, wormwood, horehound, and bitter oranges, supplied the place of hops. Liquorice, treacle, and mucilage of *flax-seed*, stood for attenuated malt liquor. Capsicum, ginger, and cinnamon, or rather cassia-buds, afforded to the exhausted drink the pungency of carbonic acid. Burnt flour, treacle or sugar, communicated a peculiar taste, which many people fancy. Preparations of fish, assisted, in cases of obstinacy, with oil of vitriol, procured transparency. Beside these, the brewer had occasion sometimes to supply himself with potash, lime, salt, and a variety of other substances, which are no other harm than serving in the office of more valuable materials and defrauding the consumer."

In the Essay on Brewing, published in the Library of Useful Knowledge, we find that in the manufacture of beer, "sugar, molasses, honey and liquorice are used for malt. Broom, opium, gentian, quassia, aloes, marsh trefoil, opium, *coculus indicus*, ignatia amara, tobacco, *nux-vomica*, are used for hops, and the last mentioned are known to be highly poisonous. Saltpetre, salt prunella, or common salt, mixed with wheat or bean flour, *jalap*, the fiery liquid called spirit of Maranta, bruised green copperas, lime, marble dust, oyster shells, egg shells, sulphate of lime, hartshorn shavings, the herb bennet, or common avens, nutgalls, and the subcarbonates of potash and soda, are used to prevent acidity. Sweet flag, coriander-seeds, carraways, orange peel, orange peas, long pepper, capsicum, grain of paradise, have been employed for flavour and pungency. *Coculus indicus*, bitter



bean, *nux vomica*, and *opium*, which are strong poisons, are used for the purpose of producing intoxication. Here the reader will perceive how avarice has invented, and the most heartless cupidity has studied, to enrich itself at the expense of the health, and lives, and morals of the people. If alcohol of itself is a poison, here we have it saturated or supplanted by the most deleterious drugs. From Parliamentary Returns we find that some years the duty paid to government for

	£.	s.	d.
Nux-Vomica was .	631	4	2
Extract of ditto .	4	7	6
Coculus Indicus .	569	19	5
Grains of Paradise .	3,191	2	2

The reader will also observe, that the consumption of these articles, which are chiefly employed in manufacturing beer and porter, has of late years increased rather than diminished. Nux-Vomica, for example, which is a horrid poison, paid in 1830, £191 duty, but in 1833, it paid £517 15s.; Coculus Indicus paid in 1829, £139 15s., but in 1833, £569 19s. 5d.; thus the instruments of disorganisation, demoralisation, and death, were never more used than at present. Increased appetite and demand afford those who prey upon the health and morals of the people such an ample opportunity to indulge their nefarious and deadly practices.

Wines and spirits we know are adulterated to a greater extent than beer. We have already mentioned the horrid death of the wine seller, who was smitten with insufferable remorse, at the thought of the many that he had murdered by his devices in adulterating wine. I heard a medical man very lately recommend *port wine* to a sick lady, and he told me that he did so, because the *arsenic* in the wine would be useful in her complaint; however, he did not cure her by the poison, though I am happy to say, that in her case, total abstinence has effected a perfect cure, and therefore, succeeded in a disease in which all the doctors failed. A respectable individual states, that "in the Isle of Sheppy many persons are employed in picking up *copperas stones* from the sea-beach, which being taken to a manufactory, *copperas* is extracted, and then shipped to Oporto, to be sold to the vine-dresser and wine merchants, and by them is mixed with the *port wine*, to give it its peculiar astringent quality.

We have testimonies the most unquestionable, that modern wines are manufactured and adulterated to an awful extent. "*The Vintners' and Licensed Victuallers' Guide*" will furnish any one who will consult it with the most shocking directions on this subject. One of the most poisonous ingredients which these adulterators use is

*lead*; this appears to have been rather an old practice: in the year 1696, *several persons* in the Duchy of Wirtemberg were *poisoned*, in consequence of drinking wine adulterated with *ceruse*, or *white lead*. A disease called the "*lead colic*" raged in Poitou in the sixteenth century, for upwards of sixty years, and is now well known to have been occasioned by the abominable adulteration of wine with *lead*. Towards the end of the 17th century nearly every individual of three regiments in Jamaica was afflicted with *colic*, arising from the *lead* that was mixed with the rum. The adulteration of cider with *lead* has before now produced the *lead colic* in England to an awful extent.

It seems that lead has the peculiar power of correcting ascension. In France, and especially in Paris, large quantities of *sour wine*, sold for the purpose of making vinegar, have been converted into wine again by means of *litharge*, or a species of *red lead*. Brandy is often rendered pale by the same destructive ingredient. Geneva has been known to prove fatal, in consequence of its admixture with "*sugar of lead*." In 1811, all the passengers of the Highflyer coach, who dined and *drank wine* at Newcastle on January 17th, were taken ill with extreme sickness, and one gentleman who had taken more wine than the rest, was brought almost to the grave; and a Mr. Bland of Newark, who drank some *negus*, which was made from this very wine, was taken ill soon after, and actually *died* before medical aid arrived; and on the inquest being held, the jury returned a verdict of "*Died by Poison*."

The "*Vintners' Guide*" contains directions for clearing cloudy or muddy wines, and *sugar of lead* is one of the ingredients recommended; *lead*, in its worst form, has been found in champagne; and persons have died, or become paralytic, from drinking white wine, which had been poisoned with *lead*. It is well known that *sugar of lead*, *ceruse*, or *white lead*, *litharge*, or a *species of red lead* are mixed with acids or sharp tasted wines to remove their acidity. The following receipt for making and doctoring wines may be found in "*wine guides*." For Port—take of good cider 4 gallons, of the juice of red beet 2 quarts, brandy 2 quarts, logwood 4 ounces, rhatany root bruised  $\frac{1}{2}$  a pound; first infuse the logwood and rhatany root in brandy, and a gallon of cider, for one week, then strain off the liquor, and mix the other ingredients; keep it in a cask for a month, when it will be fit for use.

A chemical analysis of a bottle of port has produced the following results:—spirits of wine 3 ounces, cider 14 ounces, sugar  $1\frac{1}{2}$  ounce, alum 2 scruples, tartaric acid 1 scruple, strong decoction of logwood 4 ounces.



If a butt of sherry is too high in colour, take a quart of *warm sheep or lamb's blood*, mix it with the wine, and when thoroughly fine draw it off, when you will find the wine as pale as necessary.

To colour Claret.—Take as many as you please of damascenes, or black sloes, and stew them with some dark coloured wine, and as much sugar as will make it into a sirup. This will colour either claret or port.

Frenchmen have been known to purchase large quantities of Herefordshire cider, and manufacture it into fine sparkling champagne.

*Bitter almonds* are used to give a nutty flavour to wine,—*sweet briar, orris-root, clary, cherry laurel water, and elder flowers*, form the bouquet of high flavoured wines; *alum* renders meagre wine bright;—*brazil wood, cake of pressed elder berries, and bilberries* render pale faint coloured port of a deep purple: *oak saw dust, and husks of filberts*, give additional astringency to unripe red wines;—the *crust* of port wines, which is supposed to be an unquestionable evidence of age, is often produced by a saturated solution of cream of tartar, coloured with brazil wood or cochineal.

The following table of the exports of wine from Oporto to the Channel Islands, and of imports from the Channel Islands to London, may give the reader some idea of the extent to which the manufacture of wine is carried:

Pipes Exported from Oporto to the Chan- nel Islands.				Imported in the same year from the Channel Islands to London.			
Pipes.				Pipes.			
1826	.	.	38	.	.	.	293
1827	.	.	99	.	.	.	99
1828	.	.	73	.	.	.	75
1829	.	.	..	.	.	.	90
1830	.	.	..	.	.	.	147
1831	.	.	..	.	.	.	143
1832	.	.	..	.	.	.	368
1833	.	.	..	.	.	.	862

According to the Custom-House books of Oporto, for the year 1812, 135 pipes and 20 hogsheads were shipped for Guernsey: in the same year there were landed at the London Docks, 2,545 pipes and 162 hogsheads, from that Island reported to be port wine.

If the reader should require more facts upon this subject, he may find an abundance in Bacchus, on the adulteration of wines; and as he reads them, he must blush for those Christians who dare insinuate that the deadly wines of modern times are the same as those referred to in the Sacred Volume. "The wine that cheereth the heart of man," that our Lord made at the marriage of Cana, or that he used at the first sacrament, could not have

been charged with 24 per cent. of alcohol, because distilled spirits was then unknown; nor can we believe that it was made out of cider, logwood or lead; and the wines being different, the argument from Scripture can have no weight with any reflecting mind.

Thus on whatever aspect or side we look at this question, we see the reasonableness, propriety, advantage and duty of total abstinence. The nourishment of malt liquor is a delusion; numbers of medical men have set their faces against its use. I know a physician, who, with strange inconsistency, recommends weak brandy and water, but who, most unequivocally condemns beer and cider. Brewers hardly ever drink even their own good ales. Several spirit merchants tremble to drink their own gin, and many wine sellers know that there is death in their wines. In the evidence before the House of Commons, it was stated that medical men have, in several cases, destroyed and ruined their patients by recommending them to drink spirits. Let the nation then awake from the lethargy into which it has been thrown, by these infatuating and maddening drinks, let science, let religion do their duty, then the accursed spell will be broken, and Britain shall be as prosperous, as happy, as enlightened and moral, as the high privileges and blessings she can command declare that she ought to be.

Some persons who have adopted total abstinence have immediately begun to eat a great deal more than they did formerly, to make up for the beer and wine that they have abandoned, and in a short time have become ill, and thus have said, that total abstinence did not agree with them. And of course it did not under these circumstances, because they exchanged drinking for gluttony, and soon began to suffer from plethora or indigestion. Now it is found from much observation, that a tee-totaller can live on less food than a moderate drinker. He suffers less from absorption and exhaustion, what he eats is better digested, and therefore his system does not demand so much nutriment, and if he eat more because he drinks less, he will suffer in some way or other; those who by drunkenness have lost all appetite for food will, on becoming tee-totallers, have a good appetite return in a short time, but those who felt the cravings which moderate drinking occasions will, on practising total abstinence, find that they can do with less food than formerly.



## CHAPTER V.

History of Inebriating and of *Unfermented Drinks*.

1. Various kinds of Intoxicating Substances. 2. Obstructions to Fermentation in Hot Countries. 3. Boiling of Wines mentioned by Pliny, Columella, Mr. Buckingham, and others. 4. Drugs mixed with the Juice of the Grape, shown by quotations from Columella, Pliny, Homer, Louth, &c. 5. Different kinds of Wine, innumerable, proved from Virgil, Pliny, Columella, &c. 6. Various meanings of the word *Wine*. 7. Receipts for making Unfermented Wine, from Columella and Pliny. 8. "Vinum Lixivum," "Semper Dulce," "Aigleuces," &c. 9. Testimony of Aristotle concerning Wines that would not Intoxicate; of Polybius, Pliny, Horace, and Plutarch. 10. Dilution of Wines. 11. Grecian Wines. 12. Roman Wines; Opimian, Falernian the only Wine that would burn. 13. Inerticulum, or Amethystos, Sober Wine; Cato's Family Wine, &c. 14. Pliny and Dr. Ure on Filtering Wines, and thereby preventing Fermentation. 15. "*Utilissimum Vinum*" of Pliny. 16. Plutarch on Wines that would not Intoxicate. 17. Theophrastus, Delphin notes on Horace. 18. Unintoxicating Wines the most popular. 19. Ancient idea of the term Drunkard, Tricongius. 20. On the terms *Wine*, Port, Sherry, &c.; Gleucos, Hepséma, Siræum, Passum, Defrutum, Sapa, Protropum, Mustum, Stum, &c. 21. Wormwood Wine, Wine drunk by Noah, Lot, Pharaoh. 22. Grapes eaten; Chaldeans, Assyrians, Persians. 23. Wines of Homer, Alexander, and Androcydes. 24. Romans, Ancient Britons. 25. Testimonies of the Ancients respecting the injurious effects of intoxicating Wines; Aristotle, Pliny, especially Philo-Judæus.

BEFORE we enter on the history of inebriating liquors, it may be proper to mention a few of those substances which either possess an intoxicating quality, or have been rendered so by fermentation.

Milk, the most nutritious of all beverages, —and which contains in itself both food and drink, and therefore, without exception, the most perfect of all liquors—milk, by some nations, has been converted into an inebriating beverage. The Tartars and Calmucks distil mares' or cows' milk, and obtain about *six ounces* of strong spirit from *twenty-one pounds of milk*! They are almost as wise and economical as we are in making beer from barley.

Most persons are aware of the extent to which opium is used among the Turks, and the listless idleness and sensuality that it produces. The Koran forbids them the use of wine, and, as a substitute, they have recourse to opium. This pestiferous drug has been imported into China in very large quantities, and so extensive has been its use, and so demoralising its influence on the Chinese, that the government of that country has taken alarm, and refuses to trade with us in tea, unless we cease to import into their country this baneful narcotic. It is a lamentable fact, that some of our own countrymen and fair countrywomen have adopted the use of this poison. Poor Coleridge deeply bewailed his folly in using so pernicious a drug. "The dreams of an opium-eater" appear not to have been fabulous. Paralysis, lowness of spirits, aliena-

tion of mind, convulsions, madness, apoplexy and death, are among the natural effects of the use of this poison. It was stated to the committee of the House of Commons, that in some parts of the north of England beer-drinking has brought on the vile practice of eating opium. Some of the poor women there are in the habit of taking it very largely. In the book of Genesis we twice read of "myrrh:" in each place the Hebrew word is לוט, Lot. The Arabic term for the same gum is ledum, or ladanum, whence we have also the Greek ληδον and ληδανον, the Latin ladanum, and the English laudanum. All these words are evidently derived from the same root, and refer to the same substance. Wine mingled with myrrh was offered to our Lord at his passion; but he would not drink it. This was a stupifying draught—wine mixed with opium, or some preparation of that drug, resembling laudanum, was administered to criminals for the purpose of lessening their sense of pain. And we shall presently have occasion to show that ancient eastern wines owed their chief intoxicating quality to stupifying and poisonous ingredients.

The plant called wild hemp is used as an inebriant in some parts of the East. The people manufacture its leaves into a ball, which they call "bang," and which they swallow. It produces tranquillity of mind, makes them laugh and sing involuntarily, and, like opium, it is said to stimulate courage and excite sensual propensities. It seems that the common flax plant possesses similar properties, and we know that flaxseed is used to give a greater intoxicating power to beer.

In some of the South Sea Islands they make an intoxicating liquor from a root called "kava," a species of pepper. The mode of preparing it is filthy in the extreme. The servants are employed to chew it, and spit it, when well chewed, into a bowl, and after enough is prepared, water is poured upon it to make it of a sufficient strength; after being well mixed and strained, about a quarter of a pint is drunk. It is disagreeable to the taste, produces stupefaction, and in time reduces those who drink it to skeletons. Filthy as this liquor appears, could the English tippler tell all that has been put into his beer, wine, gin, &c., to make them sufficiently potent, he would be little disposed to revile the beastly taste of the South Sea islanders, or to pique himself on his own more refined appetite.

In Java and Savu the nations make wine, which they call "tuac," from the fan-palm. On cutting the buds a juice exudes, some of which is partly converted into sugar, and partly into wine, by fermentation. This liquor, in its *unfermented* state, is the common drink of the natives.

In some parts of India wine is prepared



from the liquor in cocoa-nuts. In Persia they make wine from peaches; which is also done in South America. A saccharine juice capable of fermentation is also obtained by wounding the sugar-maple tree.

The American Indians make wine from palm juice, and a kind of ale from Indian corn.

The yellow flower, rhododendron, a native of Siberia, infused in hot water, produces a liquor which makes those that drink it outrageous.

Tea, especially green tea, made very strong, and taken in large quantities, produces a species of intoxication. The Chinese poets dwell upon the praises of this beverage. In China, also, spirit is distilled from millet, and likewise from rice; from the latter they also make beer, into which they infuse the seeds of the thorn-apple to make it narcotic. The Turks also use the seeds of the thorn-apple as an inebriant; and sometimes heighten the exhilarating powers of coffee by the addition of opium.

The protoxide of nitrogen, when inhaled into the lungs, produces a species of inebriation, though of a very innocent character. The vapour of alcohol has been known to intoxicate. A young man whom I knew lately returned from London in a state of mental aberration; he became worse and worse, and at length died raving mad. He was a very pious man, and bore an excellent character, but was employed in one of the London wine-vaults, and the mere fumes of the alcohol robbed him of his reason and of his life. He was never addicted to drinking; it was the vapour of the wines that slew him.

The effects of the smoke of tobacco, and also of the excitation from snuff, are well known. Young smokers generally, on commencing the filthy habit of smoking, become partially intoxicated.

From these historical facts, it is evident that various other substances besides alcohol possess an intoxicating quality. The degree of poison they contain, the quantity of stimulus or excitement which they are capable of producing, and the peculiar and various manner in which they affect the body and the mind of man, may be very different indeed; still if they produce unnatural excitement, depression, or stupefaction—if they elevate the mind with joy for which no *rational cause* can be assigned—if they inflame the passions and madden the intellect—and if, while they exhilarate, they poison the body—then may they justly be termed *intoxicating*. Were I to drink but one cup of strong tea on going to bed, I should not close my eyes for the whole night. I believe a few cups would drive me mad. A small quantity of either tea or coffee would render me nervous and depressed in the extreme. There is no doubt that the hys-

terical and epileptic affections which are so painfully felt by many of the fair sex, should be attributed solely to the quantity of strong tea which they are in the habit of drinking. Our grandmothers, who drank neither of these stimulating beverages, were far stronger and healthier than the men of the present generation. That will doubtless be a happy period, both for the health of the body and the vigour of the mind, when stimulants of all descriptions are banished, and their place shall be supplied by healthful exercise and rational mental discipline. One of the great evils of the fall is idleness. People want excitement, but are too idle to rise in the morning betimes, to walk, to labour, or to think, and, as a substitute for natural exertion, fly to tea, coffee, opium, or alcohol. The effects of these stimulants are very different, but still in each case the excitement is artificial, and arises neither from the proper circulation of healthy and nutrient blood, nor from the rational and moral elevation of the soul. The “opium” of the Turks, the “bang” of the east, the “kava” of the South Seas, the “rhododendron” of Siberia, the “tuac” of Java, the tea, coffee, tobacco, and snuff of England, and the alcohol of every country where it exists, produce various descriptions of elevation, unnatural action, or stupefaction; but in each case the excited being more resembles an automaton or a galvanised lifeless body than an individual moved by a natural, rational, or moral principle of action.

From these facts also, and the essentials to fermentation stated in the last chapter, it is evident that wines have not always owed their intoxicating power to alcohol or *vinous* fermentation. In all hot countries there are three things which obstruct, if not altogether prevent vinous fermentation, and which must at all events have rendered it impossible in ancient times to have produced strong *alcoholic* wines; these are the *quantity of sugar* in the grape or other fruits, the *heat* of the country, and the non-existence of *alcohol* or ardent spirit in its pure or unmixed state.

1. The great quantity of sugar in the fruits of those countries. We all know that even in England a warm summer will greatly increase the saccharine qualities of grapes and other fruits; and we attribute the superior sweetness of foreign fruits to the high temperature of the countries in which they grow. Hence we produce artificial heat in our hot-houses. If we place a jar of common flour in an oven to bake it becomes sweet. Now all these facts show that heat, in most cases, is essential to the existence of a large quantity of saccharine matter. We also just now showed that an excess of sugar in the grape is unfavourable to the production of a strong alcoholic drink. It is impossible to obtain



*strong alcoholic cider* out of very *sweet* apples, and for the same reason it is impossible to obtain strong wines from very sweet grapes. But the grapes of Palestine, Asia Minor, Egypt, &c., were exceedingly sweet. If in France, where the saccharine qualities of the grape are most favourable to perfect fermentation, the wines, when unmixed with alcohol are weak; if the strongest wine that the pure juice of the grape yields, does not contain more than *eight* per cent. of spirit, then how weak the wines must have been in those climates whose high temperature gave to the fruits an excess of saccharine matter; and consequently the wines of Palestine and other hot climates, if allowed to ferment previous to the invention of stills and distillation, must have had in them a very small portion of alcohol, and for want of more spirit would immediately have turned sour.

2. The heat of eastern countries must have been very injurious to the *vinous* fermentation of their *very saccharine*, and consequently, *weak wines*. We are told on the best scientific authority, that at a temperature of 75 degrees, the *acetous* fermentation of such liquors will commence. In England we have often witnessed the effects of a less degree of heat than is here mentioned in turning beer and cider *sour*, and which has arisen solely from the increase of temperature producing the acetous fermentation. I have known a cellar of the finest beer, and casks of the most beautiful cider, become almost as acid as vinegar in consequence of a little increase of heat. On this account it is that we prefer brewing in spring or autumn—that we keep our fermented drinks in cellars—and carefully regulate the temperature by the thermometer. Now the beer and cider of England are far stronger than the fermented wines of hot countries could be. How difficult, then, must it have been, in very warm climates, to have prevented the acetous fermentation of liquors that contained in them so small a portion of alcohol; and especially so, seeing they had no pure spirit to add to them, nor but little of our scientific knowledge or arts, to direct them in regulating the heat, or in constructing suitable repositories for these liquors. None of our countrymen think of brewing, or of making cider from apples in India; yet this is quite as possible as to make fermented wines from the sweet grapes of those warm climates. Among the Greeks we learn that the same room constituted the wardrobe, the armory and the wine-cellar. It is also well ascertained that the sweeter any wine is, the smaller must be the proportion of alcohol it contains, because the sugar has not been decomposed, and therefore the more readily will it pass into the acetous fermentation. But all the wines of hot coun-

tries must have been exceedingly sweet and proportionably weak, and consequently always in danger of becoming acetous: and if very sweet, they must have been almost or entirely destitute of spirit; and if they became sour, they were equally weak, because the *acetous* fermentation does not produce alcohol. In some vinegar, before it is distilled, there may be *one per cent.* of spirit, but this arises from the imperfect process of the transition of the liquor into an acid. In such cases the whole of the alcohol has not been oxygenised. Thus the sweetness of the fruits and of the juices, together with the high temperature of the climate must have been fatal to the existence of strong *alcoholic* wines. Dr. Shaw's testimony respecting Palm wine—the *sakar*, or *strong drink* of Scripture—contains an historical fact which exactly accords with the observations of science. "This liquor," says he, "which has a more *luscious sweetness than honey*, is of the consistence of a thin sirup but *quickly* grows *tart and ropy*." His further observation, that a spirit called "arak" could be *distilled* from it, is in exact accordance with the fact that a small portion of spirit can be obtained from vinegar by distillation; but as distilling was unknown in ancient days, this poison was not obtained from *tart* or *ropy* wines; and therefore it became an important object in those climates to prevent fermentation. If their wines fermented they were for the most part lost; for, if *tart* and *ropy*, they were unpalatable, and as they knew not how to obtain spirit from them by distillation, the juice of the grape was as completely spoiled as our beer or cider would be if manufactured in a hot summer and kept in very warm rooms.

3. We have seen that distillation was not practised until the 9th century, nor did ardent spirit come into general use until the latter part of the 16th, consequently there was, previous to this period, no alcohol to mix with wines and give them a potency which they did not *naturally* possess. In modern times you may make a sweet wine as strong as you please by the addition of brandy, as you may make gin and water as sweet as you please by the addition of sugar; but before the discovery of spirits of wine all fermented liquors must have contained in them only as much alcohol as there was of the sugar converted into that poison, and therefore, if the wines were sweet, the vinous fermentation, if it had taken place at all, must have been very imperfect; and if they were sour, their acidity proved that the acetous fermentation had neutralised the vinous, which had previously taken place. In each instance these artificial beverages must have been far from potent, and in most cases were entirely destitute of alcohol.



These statements, which are borne out by the most credible scientific authorities and experiments, may account for the ancient mode of manufacturing wine. In Greece, Rome, and Palestine it was customary to boil down their wines into a kind of sirup. Mr. Buckingham tells us that the "wines of Helbon" and "wine of Lebanon" mentioned in Scripture, and which exist in the Holy Land at this very day, are *boiled wines*, and consequently are *thick, sweet, and sirupy*. Columella, Pliny, and other Roman writers tell us, that in Italy and Greece it was common to boil their wines. The "sapa and defrutum" of the Latins, and the Εφρημα and Σιγαίον of the Greeks, which Pliny calls "siræum and hepsema," and adds that they answered to the sapa and defrutum of the Latins,\* were boiled wines. In making "sapa" the juice of the grape was boiled down to one half, and in "defrutum" to one third, so that in the former case *one half* of the water was evaporated, and in the latter *two thirds*. These liquors must have been sirups, and every chemist knows that if they were thick sirups they could not have undergone the *vinous* fermentation. The practice of evaporating the juice of the grape must have been adopted in Palestine as a wise precaution against the heat of the country; for by this operation a considerable portion of the water was boiled away, the solid and saccharine substances of the grape were brought into a thicker consistence, and the acetous fermentation prevented. This historical fact respecting the boiling of grape juice furnishes us with four incontrovertible proofs that the wines of Palestine were not alcoholic, or did not obtain their inebriating power from vinous fermentation. For,

1. As the water was evaporated by boiling, the quantity of saccharine matter must have borne a greater proportion to the liquid that was left, this was therefore equal to an increase of sugar. But we have seen that in hot countries, the excess of sugar, naturally found in the grape, is unfavourable to the vinous fermentation; but if a portion of the liquid be evaporated, the remaining juice must be still more saccharine, and therefore fermentation would be prevented.

2. It is stated on the highest chemical authority, that juices which are thick or sirupy are not of a consistence sufficiently liquid to admit of vinous fermentation; and therefore boiling down the juice of the fruit to one third or one half of its original quantity, must have produced a sirup, or a liquid too thick to ferment.

3. We have the most unquestionable evidence that the wines of the ancients were *thick and sweet*, or, in other words, were sirups, but you *cannot make a sirup out of a fermented wine*. The sugar has been de-

\* Pliny, B. 14, c. 9.

composed, part of it has escaped in the form of carbonic acid, and the other part remains in the form of alcohol; and, therefore, you cannot condense the carbonic acid, for that is gone; you cannot condense the alcohol which remains in the wine, for that will begin to escape before the liquor boils; and you cannot condense the water, for that will fly off in the form of steam; and the small residuum that remains will not be a sirup, but a substance which, when thoroughly dried, more resembles cinders than sugar, and probably consists chiefly of carbon or charcoal, or some other hard indigestible substance. I have boiled the juice of the grape before it has fermented, and by so doing have obtained a rich sirup, or rather a beautiful aromatic honey, and this when diluted with water, formed a most delicious drink. The thickness of the sirup, of course, depended on the length of time that it boiled or the evaporation that had taken place. But I never could condense a fermented wine. In some cases, the liquor has become so sour as to defy my power to sweeten it; but, in every case, the spirit has first escaped, then the water or steam, and the residuum from a pint of wine has been very small indeed, and very unlike a sirup. Let any wine drinker attempt to inspissate his port, sherry, or claret, and he will labour in vain. You cannot by boiling thicken or produce a sirup from any modern fermented wines, and hence you have a proof equal to any demonstration of Euclid, that if the ancient wines were *thick and sweet*, they were not fermented. And as they were ignorant of distillation, they had no pure alcohol to put into their wines; if, therefore, their *thick, sweet*, wines were inebriating, they were made so by drugs, but were not stupifying from spirit obtained by fermentation, and consequently altogether unlike our modern intoxicating beverages.

4. We know that at the heat of 170 degrees, and therefore long before boiling, alcohol begins to depart: if, then, the wines had undergone the vinous fermentation, still all the alcohol would have been boiled out of them in the process of decoction. Hence science allows us to conclude that in hot countries *boiled wines could not contain alcohol*. I have said in "*hot countries*," because in those climates the fruits in their natural state are too sweet for perfect vinous fermentation; but in colder countries, in whose fruits there may be a deficiency of sugar and an excess of water, boiling the juice of the grape may evaporate the redundant water, and leave the juice sufficiently saccharine for the production of alcohol. But the effect of decoction which, to a certain extent, would be favourable to fermentation in a cold climate, would be fatal to it in such warm countries as Palestine, Syria, Egypt, or even Greece, in which the



juice, previous to boiling, would contain an excess of saccharine matter.

But while these observations and arguments demonstrate that the wines of Palestine were not alcoholic, or were for the most part destitute of the spirits of wine, it is not intended to affirm that they were all destitute of an *intoxicating principle*. We have already shown that other substances, besides alcohol, possess inebriating and stupifying or maddening properties. In the Sacred Volume we have several allusions to such medicinal or deleterious drugs. In Psalm lx. 3, we read of "the wine of *astonishment or giddiness*." In Psalm lxxv. 8, it is said that the wine in the cup of Jehovah was "red and full of *mixture*." Isaiah, in chapter li. 17, 22, mentions the "cup of *trembling or giddiness*." Jeremiah, Ezekiel, and Habakkuk, speak of the same drugged liquor. In Prov. xxiii. 30, we read of those who go to "seek *mixed wine*." The wine mentioned, Prov. xxxi. 4—7, was a soporific drink; kings and princes were prohibited from touching it, lest they should "*forget the law*," while it was to be given to those that were of a heavy heart, that they might "*drink and remember their misery no more*." The wine mixed with myrrh, gall, or a species of laudanum, offered to our Lord, was intended to produce stupefaction, and therefore he would not drink. Hence we learn that the strong wines of the ancients were mixed or drugged to render them inebriating, and to these mixtures, rather than to alcohol, they owed their intoxicating powers. We learn from Homer, Columella, Pliny, and others, that the ingredients used were very various, and sometimes very potent.

Homer is allowed by all to have been very correct in his description of the countries, manners and customs of the Greeks: He lived nearly one thousand years before Christ; and seeing the customs of those ages were almost permanent, his descriptions extend back to a very remote antiquity. Among other things this poet very frequently mentions the very potent drugs that were mixed with wines. In the *Odyss.* lib. iv. 220, he tells us that Helen prepared for Telemachus and his companions a beverage which was highly stupefactive and soothing to the mind. To produce these qualities, he says, that she threw into the "*wine* delirious drugs, which were—

Νηπενθες τ' ἀχολον τε, κακῶν ἐπιληθὼν ἀπαντῶν,

*grief-assuaging, rage-allaying, and the ob-  
livious antidote* for every description of *mis-  
fortune*." He adds, that the person "who  
drunk the bowl that she had mingled, from  
morn to eve, would not shed a single tear,  
although his father and mother utterly  
perished, or he saw his brother, or his own  
darling son, slain before his eyes." He

further tells us, that "Helen had acquired  
the knowledge of these poisonous drugs  
from Egypt." The following translation of  
this passage by Pope, though free, is fully  
borne out by the original:—

"Meanwhile, with genial joy, to warm the soul,  
Bright Helen mixed a mirth-inspiring bowl,  
Tempered with drugs of sovereign power to assuage  
The boiling bosom of tumultuous rage,  
To clear the clouded front of wrinkled care,  
And dry the tearful sluices of despair.  
Charmed with that virtuous draught, the exalted  
mind

All sense of woe delivers to the wind,  
Though on the blazing pile his parents lay,  
Or a loved brother groan'd his life away,  
Or darling son, oppress'd by ruffian force,  
Fell breathless at his feet, a mangled corse;  
From morn to eve, impassive and serene,  
The man, entranced, would view the deathful  
scene.

The drugs so friendly to the joys of life,  
Bright Helen learn'd from Thone's imperial wife,  
Who sway'd the sceptre where prolific Nile  
With various simples clothes the fatten'd soil,  
With wholesome herbage mixed, the dreadful bane  
Of vegetable venom taints the plain."

Here, then, we learn not only that, as early  
as the Trojan war, the Greeks mixed their  
wines with drugs, but that this custom came  
from Egypt, and therefore that the practice  
was very ancient. Bishop Lowth, in his  
Notes on Isaiah i. 22, quotes the verses  
from Homer which I have just given, and  
observes, "The Hebrews generally by  
*mixed wine*, mean wine made in-  
briating by the adoption of higher and more powerful  
ingredients, such as spices, *myrrh*, mandra-  
gora, *opiates*, and other strong drugs. Such  
were the exhilarating or rather stupifying  
ingredients which Helen mixed in the bowl  
together with the wine for her guests, op-  
pressed with grief, to raise their spirits, the  
composition of which she had learned in  
Egypt. Such was the spiced wine and  
juice of the pomegranates mentioned Cant.  
viii. 2. Thus the drunkard is described as  
one who seeks "*mixed wine*," and is  
"mighty to mingle strong drink." And  
hence the Psalmist took the highly poetical  
and sublime image of the cup of God's  
wrath, called by Isaiah "the cup of trem-  
bling," causing intoxication and stupefac-  
tion, containing, as St. John (*Rev.* xiv. 10)  
expresses in Greek the Hebrew idea with  
the utmost precision, though with a seem-  
ing contradiction in the terms, "*κεκρασμένον  
ἀκρατον, mixed, unmixed wine*," the unmixed  
juice of the grape rendered stupifying by a  
mixture of powerful ingredients. "In the  
hand of Jehovah," saith the Psalmist, Psalm  
lxxv. 8. "there is a cup, the wine is turbid,  
it is full of *mixed liquor*, he poureth out of  
it. Verily, the dregs thereof, (the thickest  
sediment of the strong ingredients mingled  
with it,) all the ungodly of the earth shall  
wring them out and drink them."—Lowth  
on Isaiah, p. 235.

In the ninth book of the *Odyssey* we  
have a passage equally conclusive respecting



the character of these early wines. Ulysses there tells us, that he took into his boat "a goat skin of *sweet black wine, a divine drink*, which Maron the priest of Apollo had given him." Describing this beverage, he says that "it was *sweet as honey*; that it was *imperishable*, or would keep for ever; that when it was drunk it was diluted with *twenty parts water*; and that from it a sweet and divine odour exhaled."

These facts are very important, because, 1. The wine was *sweet as honey*, it was divine or resembling nectar, and therefore could not have fermented, otherwise the sugar would have been destroyed. 2. It was boiled, otherwise it would not have been so exceeding sweet, and at the same time have retained its great sweetness for so long a time, and been capable of "*keeping for ever*," in the various temperatures to which it was exposed. 3. When drunk it was diluted with twenty times its amount of water: this was necessary on account of its great sweetness, its *consequent thickness*, and the high degree to which it was drugged; and, 4. It was exceedingly aromatic, affording incontestable evidence of the spices, &c. with which it was mixed. He intimates that diluted with so large a quantity of water, still its odour was most temptingly delicious. He says that this wine was both "*black and red*"; probably it was of a very deep and beautiful purple. In the 10th book of the Odyssey, the same poet tells us, that Circe mixed Præmian wine with pernicious drugs, by which means those who drank it became swine." In the Iliad, the wine that Hector's mother advised him to drink, but which the hero refused, was *sweet as honey*, and yet produced "*lethargy and forgetfulness*;" a plain proof that it was not fermented, but drugged. Every chemist knows that the reasoning here employed is in exact accordance with the facts of modern science. There can be no doubt that the wines drunk by Noah and Lot were drugged, as we shall hereafter show.

The following receipt for drugging sapa and defrutum, from the 20th chapter of the 12th Book of Columella, "*De Rē Rustica*," will give the reader an idea of the ancient custom of manufacturing wine. After having given directions to boil ninety amphoras of must, or about 720 gallons, down to the third part, or to thirty amphoras, he says, "*Tum demum medicamina adjicito, quæ sunt aut liquida, aut resinosa, id est picis liquidæ nemeturcæ, cum eam diligenter ante aqua marina decocta perlueris, decem sextarios, item resinæ terbinthæ sesquilibram. Hæc cum adjicies, plumbeum peragitabis, ne adurantur, cum deinde ad tertias subderit coctura, subtrahē ignem, et plumbeum subinde agitabis, ut defrutum, et medicamina coeant, deinde cum videbitur mediocritur calere defrutum, reliqua aromata contusa et*

*cribrata paulatim insperges, et jubebis rutabulo ligneo agitari, quod decoxeris, dum defrigescet. Quod sinon ita, ut præcipimus, permiscueris subsident aromata et adurentur. Ad prædictum autem modum musti adjici debent ii odores, nardi folium, iris Illyrica, nardum Gallicum, crocum, palma, cyperum, schoenum, quorum singulorum selibræ satisfacient. Item, myrhæ quincunx, calami pondo libram, casia selibrā, amomi pondo quadrans, croci quincunx, cripæ pampinacæ libram. Hæc, ut dixi, arida contusa, et cribrata debent adjici, et his commisceri rasis, quod est genus crudæ picis, eaque quanto est vetustior tanto melior habetur, nam longo tempore durior facta, cum est contusa in pulvere redigitur, et his medicaminibus admiscetur."* The reader may be told that the quotation just given is by no means a solitary example of the ancient mode of adding various herbs and drugs to wine. If he will consult Varro, Cato, Palladius, Pliny, and others, he will find that nothing was more common than the addition of different medicaments to the juice of the grape. Mr. Buckingham, in his articles on "ancient wines," in the Athenæum, says, that the Romans added to their wines, "pitch, rosin, assafœtida, sea water, tar, bitumen, myrrh, aloes, cassia, gums, pepper, spikenard, poppies, wormwood, milk, chalk, cypress, bitter almonds." These ingredients he appears to have quoted from Athenæus, Plutarch, &c.

Pliny, in the 16th chapter of Book XIV. says, "That there were wines made from millet, dates, and the lotus-tree; from figs, beans, pears, all sorts of apples, pomegranates, cornels, medlars, sorb-apples, mulberries, pine-apples, the leaves, berries, and twigs of myrtles; from rue, asparagus, savory, organy, sutherland, parsley seed, wild mint, turnips, pennyroyal, wild time, horehound, squills, flowers and leaves of roses, Gallic and wild nard. Spiced and aromatic wines, made from a composition of spices, from myrrh, Celtic nard and bitumen. Calamus, bulrush, Syriac nard, balsam, Jerusalem or lady's rose, cassia, cinnamon, palm, gum-benjamin, pepper and honey, pomewater, elecampane, citron, walwort, wormwood, hyssop, hellebore, scammony, wild sage, gentian, wild fig, dittany, wild carrot, heal-all, garden flag, flea-bane, thyme, mandrake, ithacomel, pitch, cedar, cypress, laurel, pine, juniper, turpentine, mastic, olivella, ground pine, and ground oak," were all added, in different proportions, to the juice of the grape, for the purpose of rendering it medicinal, stupefying, or aromatic. Numerous as are the ingredients just mentioned, I believe that they might be doubled from the writings of Pliny alone. Now we know that the Romans borrowed most of their arts from the Greeks, and the Greeks from Asia Minor, Tyre, Palestine, and Egypt, so that



there is reason to believe that none of these modes of manufacturing or drugging wine were inventions of the age in which Pliny, or Cato, or other writers on this subject, lived. These practices had probably been handed down from father to son, from the days of the deluge. Indeed the Greek and Roman writers on these subjects often refer to the ancient or foreign authorities whence they derived their knowledge and information. Mago, the Carthaginian, is a great favourite with them all.

From what has been said, the reader may be prepared for the conclusion, that the wines of the ancients were very different from ours, and that the taste and appetite of the tipplers of antiquity were far from being similar to the drinking mania of the moderns; and these opinions, which he may have formed, will be fully borne out by the testimony of ancient writers.

The wines of the Greeks and Romans not only differed from ours, but also from each other. Pliny, Lib. xiv, cap. 22, says, that human ingenuity had produced "*one hundred and ninety-five different kinds* of wine, and that if the *species* of these genera were estimated, they would amount to almost *double* that number." Virgil, after having enumerated *various* descriptions of wine, cuts short the subject by saying,

"Sed neque quam multæ species, nec nomina quæ  
sint

Est numerus; neque enim numero comprehen-  
dere refert,

Quem qui seire velit, Lybici velit æquoris idem  
Discere quam multæ zephyro turbentur arenæ;  
Aut ubi navigiis violentior incidit Euris

Nosse, quot Ionii veniant ad littora fluetus."

Geor., lib. II.

Here we are told that it was impossible to number the various species of wine then in use, and that to attempt it would be as hopeless a task as to endeavour to tell the sands of the Lybian coast, which the west wind agitates, or the waves of the Ionian sea, which are rolled to the shore: and after making every allowance for the licence to exaggerate which we grant the poet, we must still conclude that the various kinds of wines of his day were described and computed with difficulty. The temperature of the country in which the grape was ripened; the nature of the vine which was planted; the soil in which it grew, whether marshy, sandy or dry; the aspect of the heaven towards which it looked; its position, whether on a hill, in a vale, or among other trees; the supports to which it was trained, whether a pole, a tree, a wall, or a rock; the mode also of manufacturing the wine, and which must have varied in different farms and countries; the drugs, "*medicaments*" or condiments with which it was mixed; and the vessels and place in which it was kept;—must all have given an incalculable variety to the taste, character and potency of the

liquor. The reader of Cato, Columella, Pliny, and others, will find that the modes of manufacturing and preserving wine were exceedingly varied; and should he wish to have such wines as were drunk in the time of our Lord, he has only to adopt the receipts which are still left in plentiful abundance in their writings. And we certainly think that it is the bounden duty of those who tell us that the Scriptures recommend wine, to produce some of the wines of Scripture. If St. Paul commends wine, it behoves us to inquire which of all the hundreds of varieties that then existed, was the drink of which the holy apostle approved. The wines of that day and of the present, have nothing in common with each other except the *name*: and to say that because the apostle recommended to a sick friend one of the medicinal wines of that period, therefore he intended to intimate that all persons, whether healthy or sickly, should drink all the trash which human caprice, cupidity, or passion might denominate "*wine*," or "*strong drink*," is not only to reason without argument or thought, but also to intimate that the great apostle of the Gentiles recommended the most deadly drinks. To say that he recommended all the wines of that age, is to charge him with approving of liquors deeply impregnated with hellebore, opium, assafoetida, and other nauseous and poisonous drugs; and if he did not, and as a follower of Christ could not, bestow his praise or approbation upon all; then what did he commend? We have here not only to do with the medical advice, but also with the medicine. The advice to take a "*little medicine*" is not enough, but we want the prescription also; or else, when the draughts are so numerous and at the same time so various in their qualities, our ignorance may put its hand upon the wrong phial, and swallow hemlock and death as our panacea.

The generality of persons allow themselves to be misled by the word "*wine*," taking it for granted that that term has always had the same signification, and always referred to the same description of intoxicating liquor. But nothing can be more fallacious than this sort of reasoning. We have seen from the wines mentioned by Pliny and Virgil, that the drinks which bore that designation were as different to each other as it is possible for two beverages to be, and yet all were called "*wines*:" and it is only for the reader to consult Horace, Cato, Columella, Plutarch, Athæneus, or the Word of God, to perceive the delusion which those labour under who imagine that the word "*wine*" always means a drink resembling modern port, sherry or champagne. Some of the ancient wines were sweet and some were bitter; some were fermented, and some were not; some were thick as sirup, and some were more liquid; some



were drugged, and some were the pure must or juice of the grape; some were medicinal, and some were highly poisonous; and yet all were denominated "*wines*."

Pliny, Columella, Cato, &c., give us receipts for making almost every variety of wine then in use; such as wine from horehound, wine from wormwood, hyssop, sutherland, and myrtles, &c. &c. Myrtle wine appears to have been a great favourite. Wine from squills also was much recommended. Hellebore wine, in spite of its poisonous nature, was highly esteemed by poets, orators, and others. "*Danda est ellebori multo maxima pars*," &c., says Horace. Oxymel and hydromel, both of which were compositions of must and honey, and were in repute. Mustum Lixivum must have been a luscious drink; the following is a recipe for making it:—"Take from your lake mustum lixivum, that is, the juice which drops into the lake before the grape has been trodden; the fruit from which it is made should be gathered on a dry day from a vine trained to other trees (*arbustivo genere*). Throw into four gallons of this must ten pounds of the best honey, and after it has been well mixed pour it into a stone jar, and immediately plaster the vessel with gypsum, and order it to be placed in the store-room. After thirty-one days it will be necessary to open the jar, to strain the must and pour it into another vessel, closed hermetically, and then place it in an oven." Col., lib. 12, cap. 41. This compound of honey and the juice of the grape was called "*lixivum vinum*," and yet could not be a fermented drink. It is said by Gessenius that the honey sent by Jacob as a present to Joseph was "wine boiled down to the consistency of syrup." The Hebrew word rendered honey, is **דבש**, *debash*, or *dibs*. The Arabs at this day apply the word *Dipse*, to the juice or honey of the palm; to which also they give the name *saccharon*, a term of the same origin as the *shakar*, "strong or sweet drink" of Scripture, and the English word *sugar*. It is probable that the present of Jacob very much resembled the mustum lixivum mentioned above. The Latin lexicons agree in calling this liquor *vinum* or *wine*.

The following mode for making "*sweet wine*" will afford the reader an idea of the ancient way of preserving the juice of the grape from fermentation. "*De vino dulci faciendo*." "Gather the grapes, and expose them for three days to the sun; on the fourth, at mid-day, tread them; take the mustum lixivum, that is, the juice which flows into the lake before you use the press, and when it has settled add one ounce of pounded iris, strain the wine from its fœces and pour it into a vessel. This wine will be *sweet*, firm, or durable, and healthful to the body." Col., lib. 12, cap. 27.

Again, from the same author and book, cap. 29; "*Quemadmodum mustum semper dulee tanquam reeens permaneat*." "That your must may *always* be as sweet as when it is new, thus proceed:—Before you apply the press to the fruit, take the newest must from the lake, put it into a *new* amphora, bung it up and cover it very carefully with pitch, lest any water should enter; then immerse it in a cistern or pond of pure cold water, and allow no part of the amphora to remain above the surface. After forty days take it out and it will remain *sweet* for a year."

Every one must see that the last-mentioned wine could not be a fermented liquor; for, in the *first* place, the air, which Chaptal says is essential to the vinous fermentation of the grape-juice, was excluded; and, in the *second* place, it was put into cold water to keep it below the degree of heat at which fermentation begins; and, *thirdly*, it was thus preserved as "*sweet and fresh*" as when it was taken from the lake, and therefore the *sugar of the must was not converted into alcohol*. But, to place this matter beyond the shadow of a doubt, we have the following important testimonies.

Pliny, lib. 14, cap. 9, speaking of sweet wines, among many others, mentions one which was called "*aigleuces*," a term which means "*always sweet*," and adds, "*Id evenit cura*," "*That wine is produced by care*." He says that, in making it, "*mergunt eam protinus in aqua cados donec bruma transeat et consuetudo fiat algendi*;" "they plunge the casks, *immediately* after they are filled from the lake, into water until winter has passed away, and the wine has acquired the habit of being cold." Here the reader will observe how nearly the mode recommended by Columella agrees with the custom stated by Pliny. As this wine was "*aigleuces*, *always sweet*," it could not have fermented.

The words of Aristotle are equally conclusive, in his work, *Meteor*, lib. 4, cap. 9, speaking of "*οινος θ', ο μιν γλυκυσ*," or "*sweet wine*," he says, "that it would not intoxicate," "*διο και ου μεθυσκει*." This passage is to the point, because it asserts that the beverage here spoken of existed, and was called *wine*, and yet that it would not *intoxicate* those that drank it. The same philosopher tells us that "the wine of Arcadia was so *thick*, that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water;" a fact which proves that it had not fermented, otherwise it could not have been *thickened* by boiling. This wine must have resembled the preserves called *damson cheese*, &c., and, when drunk, was dissolved in water. In this manner we can make a very pleasant drink from many of our inspissated preserves.



To the same purpose are the words of Polybius: in a fragment of his 6th Book he states, "Among the Romans, women were forbidden to drink wine; they drank a wine which is called *passon* (latine *passum*), and this was made from dried grapes or raisins. As a drink it very much resembled Aegosthenian and Cretan (*γλευκος*) sweet wine, and which is used for the purpose of allaying thirst." In this quotation we have several proofs that there was a beverage in common use, made from the *fruit of the grape*, but which was not *inebriating*. For 1. Roman females were allowed to drink it, and yet they were not allowed to drink intoxicating liquors. 2. It was a sweet wine, and therefore the sugar had not been converted into alcohol. 3. It was drunk to quench thirst; but fermented and stupefying wines, then, as well as now, created rather than repelled thirst. 4. It resembled the wine of Crete, which is known to have been a *sweet wine*. This passage also shows that in those days intoxicating drinks were not used as a beverage for allaying thirst. The Greeks and Romans in those ages had more philosophy than to drink liquid fire, for the purpose of freeing themselves from thirst; they might occasionally drink stupefying draughts, but they did this for their own caprice or pleasure, not to satisfy the wants of nature.

The "*Passum vinum*," to which Polybius here alludes, was made from the *passa uva*, the dried grape or raisins. Both Pliny and Columella have left receipts for making it. I have unfermented wine in my possession which is now sixteen months old, which I have made according to the receipt of Columella, a receipt written about the time that our Lord lived in Judea.

It may be thought that, if these wines were *sweet* and *sirupy*, they were very unfit to quench thirst; but it must be remembered that in those days it was very discreditable to drink *undiluted* wine, or even to take half wine and half water. Homer speaks of the Maronean wine, as diluted with twenty parts water. Pliny says that in his time, when men were greater tipplers, it was mixed with *eight* parts, "one part wine, and five parts water, was the more common and favourite mixture."\* In these drinks, the wine could merely have given a little of their taste to the water. How much such wines must have differed from modern port or sherry! they were inspissated by boiling, and, when diluted in water, formed a pleasant beverage. Still the taste of the people of that age must have differed greatly from that of our own day; for what modern wine-bibber

would think of diluting even the strongest port with *five* parts water?

The fact stated by Polybius, that Roman women were prohibited from inebriating wine, is fully borne out by the testimony of Pliny; the latter writer says, that "in the days of Romulus a Roman slew his wife with a club for drinking wine, and was absolved from the charge of murder;" and afterwards that "a Roman matron, for opening the drawers in which the keys of the wine-store were, was starved to death by her own family." These punishments were severe, but the prudent Romans seemed to foresee the scourge that wine-bibbing mothers or females would become to their country; and, rather than let their females degrade themselves and their offspring by drinking, doomed them to death, deeming the latter the lighter of two evils. We have already seen the curse that drunken women can inflict upon the country; and were we faithfully to enumerate all the fatal consequences of what is called a moderate use of wine and strong drink, it could be demonstrated that, if intoxication hath slain its thousands, the *moderation* of British females hath slain its ten thousands.

It may seem strange to our vitiated taste that any people should ever have existed that preferred wines destitute of spirit or strength; and yet we find that this was the case, both in Greece and Rome, and with the generality of persons in other ancient nations.

All writers seem to agree that the Greek wines were lusciously sweet: Mr. Buckingham says that "the wine of Cyprus is, at this day, *sweet*, and as thick as oil, and in consequence of this will keep very well in the shade." The Chiarn wine was highly esteemed, but was a *sweet* wine; for Horace speaks of mixing it with Falernian, to sweeten the bitterness of the latter. Lesbian was also very sweet, and said to have been destitute of any intoxicating power.

"Hic innocentis pocula Lesbii  
Duces sub umbra; nec Semelius  
Cum Marte confundet Thyoneus  
Prælia."

In another ode, Horace tells his friend Macænas that he might drink "a hundred glasses" of this "*innocent Lesbian*" without any danger to his head or senses. In the Delphin edition of Horace we are told that "*Lesbian wine could injure no one; that, as it would neither affect the head nor inflame the passions, there was no fear that those who drank it would become quarrelsome.*" It is added, that "there is no wine *sweeter* to drink than Lesbian; that it was like nectar, and more resembled ambrosia than wine; that it was

\* See notes on Boyd's small edition of Potter's Greek Antiquaries; also "Ancient Wines" in the Athenæum.



perfectly *harmless*, and would not *produce intoxication*.

We might dwell upon the wines of Coreyra, Crete, Cnidos, Rhodes; upon the Thasian, Clazomenian, Phaanian, Mendeian, &c., all of which are mentioned by ancient writers as *deliciously sweet*. The Corinthian seems to have been a wine of a different character; for Alexis, in Athenæus, says that it "was actual torture to drink it." The Pramnian is spoken of by Aristophanes as abominably harsh; hence we may see why most of these beverages were diluted to so great an extent with water; they were of themselves so *sweet* or so *bitter* by drugs, that it would have been difficult to drink them without dilution. All these wines seem to have been boiled, and concentrated into a sirup, or embittered by drugs; it is therefore certain that they contained little or no alcohol.

The Roman wines also were very different from ours; the celebrated "wines of the Opimian vintage were thick, bitter, viscid, sirups of little value, except for the renown attached to their great age." Pliny says, that they were "as *thick* as honey." This wine is said by some to have been kept until it was a hundred and fifty years old. Falernian wine appears to have been in high repute; it was called by the poet "vinum amarum," "*bitter wine*."\* Pliny says that "Falernian was the *only* wine of his day from which a *flame could be kindled*; "*solo vinorum flamma accenditur*,"† a striking proof that the other Roman wines were not charged with alcohol. Elder wine, in our day, is among the weakest of home-made wines, and yet how easy it is to set it on fire; our stronger British and foreign wines will burn most freely; but the only wine among the Romans that would *burn* was the Falernian: yet they had, according to Pliny, *three hundred and ninety different species of wine*, or, according to Virgil, wines without number. Here then, we have the most remarkable evidence that the Latin wines were not alcoholic, or at least contained so little spirit, that only *one out of three hundred and ninety would emit a flame*: this wine also was "*bitter*," and, according to Horace, was mixed with the *sweet wine* of Chios, to render it palatable, but which, at the same time, lessened its potency. Albanian wine, Pliny says, was *prædulces*,‡ "*very sweet or luscious*," and therefore must have been weak in proportion, unless mixed with intoxicating drugs; yet to this very wine *the third rank*§ was assigned among the Latin wines. The same author tells us that there was a Spanish wine of this day called "*inerticulam*" justius *sobriam*, "viribus innoxiam,

siquidem temulentiam sola non facit:"\* "a wine which would not intoxicate," *iners*, *without spirit*, more properly termed "*sober wine*," "*harmless*," and which of itself would not inebriate. "Columella, lib. 3, cap. 2, says that the Greeks called it *Ametheston*," from "*a*, *not*," and "*μεθυσις*, *intoxication*," "a wine which would not intoxicate;" he also adds that it was "a *good wine*," "*harmless*," and called "*iners*," because it would *not affect the nerves*, but at the same time it was not deficient in flavour.

The following is Cato's recipe for making "vinum familiæ," or "*family wine*, which might be used through the winter." "Put *eighty* gallons of must into a vessel, and sixteen gallons of sharp vinegar; pour into the vessel at the same time sixteen gallons of sapa (wine boiled down to one-third), and *four hundred* gallons of pure water; let these be well mixed for five days successively; to these ingredients add *eight* gallons of old sea-water; put the cover on the vessel and close it up firmly for ten days. This wine will keep until the solstice of the following year, and if any of it remain after that period it will be very acid and very beautiful."† Every reader who has the least knowledge of fermentation must be aware that this could not be a strong alcoholic wine. The quantity of water added to the must, or *unfermented juice of the grape*, actually amounted to *five times* more than the latter; and, if we add to this the vinegar and the sea-water, we must perceive that from such materials a potent intoxicating drink never could have been produced; yet this was a "*family drink*."

Pliny and Varro mention a wine called "*murrina*," "a wine not mixed with myrrh, but a very sweet aromatic drink, much approved of by Roman ladies, and conceded to them, because it would *not inebriate*." "*Dulcis nec inebrians*," are the words of Varro. Pliny particularly notices that it was called "*wine*,"‡ and yet it would not intoxicate; a plain proof that they had wines which were not poisoned with alcohol.

As an additional proof that the taste of the ancients very greatly differed from our modern appetite for strong drinks, we are told, on the best authority, that in former times they adopted means to deprive their wines of all *strength* or *spirit*. It seems that these philosophical men considered that drunkenness, by robbing them of their reason and senses, deprived them both of the pleasures of drinking and of social intercourse; and, therefore, that they might enjoy the gust of their wine and the feast of reason at the same time, they endeavoured by various means to abstract from their

\* See Juvenal.

† Lib. 14, cap. 4.

‡ Ibid.

§ Ibid.

\* Ibid. lib. 14, cap. 2.

† Cato de re rustica. ‡ Pliny, lib. 14, cap. 13.



liquors either the spirit that had been produced, or the material that would have produced it. The following quotations on this subject will be conclusive.

“Ut plus Capiamus sacco franguntur vires; et alia irritamenta excogitantur; ac bibendi causa etiam venena conficiuntur. Aliis cicutam præsumentibus, aut bibere mors cogat: aliis pumicis farinam; et quæ referendo pudet docere.”\* “That we may be able to drink a greater quantity of wine, we break or deprive it of all its *strength* or spirit, by the filter, and various incentives to thirst are invented; and even poisons are chewed for the sake of drinking. Some take hemlock before they go to their cups, or death (a deadly poison) may compel them to drink; others swallow powdered pumice-stone, and such things as we blush to mention.” In the same chapter whence these words are quoted, he enumerates various arts which were resorted to for the purpose of enabling wine-bibbers to drink an immense quantity of liquor. Still it is evident, from all that he says, that intoxication was not the end at which tipplers aimed by their large potations. What they were anxious to perform was to drink gallon after gallon without being drunk, and therefore, instead of procuring strong wines, the wine-merchants had to use various arts to break or destroy the strength of these beverages. Both Greek and Hebrew lexicographers are agreed that the verb שָׁכַר, *shacar*, in Hebrew, and μέσω in Greek, in their primary signification, mean “to be full,” “satisfied,” or “saturated,” rather than to be drunk; and these interpretations exactly accord with the drinking habits of former ages: a drunkard in those periods did not generally mean a man whose reason was lost by drinking, but one who drenched himself with liquor. But we have other quotations to establish this fact.

“Utilissimum vinum omnibus sacco viribus fractis.”† The most useful wine is that which has all its strength broken or destroyed by the filter.” The same author says, “inveterari vina saccisque castrari,” and again, “Minus infestat nervos quod vetustate dulcescit.” “Wines which become sweet by age are less injurious to the nerves.” “Wines were rendered old, and were deprived of all their vigour, by filtering.” In order that they might be sweetened by age they placed them in ovens or other warm places; by which means they concentrated the sugar to a greater extent and consequently increased the sweetness of the wine. There is reason to believe that wines which became sweet by age were such as had not previously fermented. Plutarch, in his *Sympos.*, says, “Wine is rendered old or feeble in strength when it is

frequently filtered; this percolation makes it more pleasant to the palate: the strength of the wine is thus taken away without any injury to its pleasing flavour. The strength or spirit being thus withdrawn or excluded, the wine neither inflames the head nor infects the mind and the passions, but is much more pleasant to drink. Doubtless defæcation takes away the spirit or potency that torments the head of the drinker; and, this being removed, the wine is reduced to a state both mild, salubrious, and wholesome.” These words, it should be remembered, are those of a writer on conviviality; and who, most probably, often mixed with the drinkers of his day, and yet he affirms that wines destitute of any strength or spirit were the most esteemed; were indeed most valued, because they would not make a man drunk, or a fool.

It seems that the filtering, mentioned in the passages quoted above, was generally performed before the wine was allowed to ferment. Chemistry informs us that gluten is as essential to fermentation as sugar; hence we always use yeast, which is gluten, in fermenting malt liquor; in the juice of the grape, or apples, when not too sweet, gluten exists in a natural state. But gluten is a most insoluble body, and therefore the frequent filtering of the must would deprive it of this principle so essential to fermentation. On the words of Horace, “Liques vina,” *Car.*, lib. 1, ode 11, the Delphin notes contain the following explanation:—“Be careful to prepare for yourself wine percolated and defæcated by the filter, and thus rendered sweet and more in accordance to nature and a female taste. Certainly the ancients strained and defæcated their must through the filter repeatedly before they could have fermented: and by this process, taking away the fæces that nourish and increase the strength of the wine, they rendered them more liquid, weaker, lighter, and sweeter, and more pleasant to drink.” Theophrastus called such wine as had been “castratum,” deprived of all its strength, “ἡθικόν,” “moral wine.” Indeed all these ancient writers, when speaking of the removal of the “vim, vi, vires,”—the potency, or fermentable power, of their wine—use the words, “eunuchum,” “castratum,” “effœminatum,” “fractum,” &c., and therefore show how completely they wished to deprive these liquors of everything that could intoxicate.

In confirmation of what has already been said, I think it important to add, in this place, a few quotations from Dr. Ure’s Dictionary of the Arts, &c., and from which the reader will perceive the effect which either boiling or filtering the juice of the grape would have in preventing fermentation. Dr. Ure observes, “The circumstances which promote and are necessary to the vinous fermentation are the following:—

\* Pliny, lib. 14, cap. 22. † Ibid., lib. 23, cap. 1.



1. "The pressure of a proper quantity of *active yeast*, and its *proper distribution through the worts*. If in the course of fermentation the *yeast subsides to the bottom*, the intestine motions cease entirely, but they may be excited anew by stirring up the ingredients, or "rousing the tun," as the brewers say.

"2. A certain degree of warmth which should not be less than 51° Fahrenheit nor more than 86; the temperature from 68 to 77 being the most propitious for the commencement and progress of fermentation. When other circumstances are the same, the rapidity of the fermentation is *proportional* to the temperature within certain limits, so that by lowering it the action may be moderated at pleasure.

"3. The fermentation proceeds the better and the more equally the greater the mass of fermenting liquor, probably on account of the uniformly high temperature, as well as the *uniform distribution of the active particles of the yeast* by the greater energy of the intestine movements.

"4. The saccharine solution must be sufficiently diluted with water; when *too much concentrated* it will not ferment; hence *very sweet musts* furnish wines containing very much *undecomposed sugar*. For a complete fermentive action, *one part sugar* should be dissolved in *ten parts water*."

He further remarks, respecting the circumstances that may modify or entirely prevent fermentation,—

"Fermentation may be tempered or stopped—

"1. By those means which render the *yeast inoperative*, particularly by the oils that contain *sulphur*, as oil of mustard; as also by the sulphurous and sulphuric acids. The operation of sulphurous acid in obstructing the fermentation of must consists partly, no doubt, in its absorbing oxygen, whereby the elimination of the yeasty particles is prevented. The *sulphurous acid*, moreover, acts more powerfully upon fermenting liquors that contain tartar, as grape-juice, than *sulphuric acid*. This acid decomposes the tartaric salts, and, combining with their bases, sets the vegetable acids free, which does not interfere with the fermentation, but the *sulphurous acid operates directly upon the yeast*."

"2. By the *separation of the yeast*, either by the filter or by subsidence.

"3. By *lowering the temperature to 45° Fahrenheit*. If the fermenting mass become clear at this temperature, and be *drawn off from the subsided yeast*, it will not ferment again, though it should be heated to the proper pitch."—See Dr. Ure's Dictionary, Article, "Fermentation."

From these laws of fermentation, we perceive the correctness of the observations

of Pliny, and others, which are given above. "The juice was *frequently filtered before it could have fermented*." The words of Pliny also are very expressive. He says that "*Omnibus sacco veribus fractis*," "*all the power of the wine was broken by the filter*." His other words are, "*Sacco frangimus vires*;" "*et saccis castrari*." "The vires, literally, the *strengths*, the *fermentive powers* of the juice, are broken by the filter;" "*the wines are castrated by filters*." It is very striking that ancient practice and observation should, in this particular, so exactly accord with modern experiment and science, and that both history and chemistry should so entirely agree in proving that the popular wines of antiquity were not fermented. In this particular, the taste of the drunkard, the opinion of the physician, and the declaration of Scripture, exactly harmonised. The drunkard, or hard drinker, sought a wine of which he might quaff large quantities without losing his senses or his reason, and therefore demanded a beverage whose fermentive powers had been *broken* by the filter. The physician declared that the "*most useful wine*, or the best wine, was that which had had all its strength *broken* by the filter." And God, in his promises to Israel, announces that at the gospel feast there shall be "*wines well refined*," or rather "*well filtered*." On scarcely any other subject could evidence, collected from such independent and unconnected witnesses, be adduced. The drunkard, the medical physiologist, and the oracles of God, combine to prove that the most popular beverages of old were not fermented or alcoholic, and therefore altogether different from modern port or sherry. And what renders this argument the more conclusive is, that the chemical experiments of our own day demonstrate the scientific character of the means employed in the days of Pliny and of Isaiah to render wines perfectly innocuous.

In the facts given above, respecting fermentation, it is worthy of remark that Dr. Ure affirms that, if "*the sugar in the juice be concentrated*," fermentation will not take place; now, both by placing their wines in fumaria or ovens, and by boiling them down, the wine-manufacturers of former days concentrated the saccharine matter of grape-juice, and rendered it unfermentable. By filtering they abstracted the yeast, by ovens or boiling they concentrated the sugar, and therefore rendered fermentation absolutely impossible. Some further facts shall now be given to illustrate these observations.

We often read that, in former times, it was customary to give their wines a premature age. To accomplish this they used *ovens* and *fumaria*; the latter was a room filled with smoke. Many highly esteemed



those wines which had a smoky taste, so that, while the heat of the fumarium, by concentrating the sugar, sweetened the wine, the smoke that it contained was supposed to improve their flavour. If these wines had fermented, the heat of the fumaria, or ovens, would have caused all the alcohol to escape, and thus the means adopted to increase the age of their wines decreased their strength and rendered them harmless. A very small portion of alcohol indeed would remain in any fermented drink by the time it has been exposed to the heat of an oven or fumarium, and subjected, "*toties*," "*again and again*," to the process of filtering. In those countries, the juice of the grape, under the most favourable circumstances, would have produced but a very weak wine by fermentation; how destitute of spirit then must it have been after it had been literally *baked* and filtered so often. There is reason to believe that their process of filtering was tedious, so that even fermented wines, which were "*toties*," "*repeatedly*" exposed to the air, must have lost all their potency. We do not like to leave the bung out of a cask, the cork out of a bottle, or the stopper out of a decanter, for any length of time, because we know that, in such cases, the wine would lose its strength; the custom of frequently filtering the wines of antiquity, which at the most could have in them only a few degrees of spirit, must therefore have left but a very small portion of alcohol in the popular beverages of the olden times. And this loss would not be regretted by those tipplers who wished to drink a large quantity without being *intoxicated*; nor would the absence of the alcohol be missed in the wines, which were more valued for their aromatic and artificial flavour than for their strength.

That the ancients delighted in drinking largely without becoming drunk is evident from what has already been said. What else can Pliny mean when he says, "That we may be able to drink more wine we deprive it of all its strength by the filter, and invent other incentives to thirst?" After having mentioned several of these "*irritamenta*," he says, in the same chapter, that "the glory of the Tricongius was much renowned. This practice consisted in drinking '*three gallons of wine*,' under the following circumstances: 'the speech was not to falter, nor was the stomach to be lightened by vomiting, or in any other way; after he had drunk it, he was to be able to perform the duties of the morning watch. A large quantity was to be drunk at one draught, and a large quantity at several smaller draughts, without stopping to take breath between; the drinker was not to expectorate once, nor was a single drop of wine to be left, or wasted on the floor.'"

Tiberius is reported to have been a spectator of this "*miracle*," (as they termed it,) when he was an old man. Cicero's son is said to have attempted this feat, that he might avenge his father's death, by taking from Mark Antony the honour of being the greatest drinker in the empire. The Emperor Maximius could *drink six gallons* without inebriety. Alexander is known to have been drinking for two days and two nights successively; he then called for the cup of Hercules, which held six bottles, and was in the act of emptying it a second time, when the angel of death arrested him. He was rather drenched with liquor, than drunk in the modern acceptation of the word. These facts show that to drink an immense quantity without being intoxicated, rather than to take liquor for the sake of inebriation, was the custom of the people of old, and therefore it was as much an object of desire with them to obtain a *weak wine*, "*omnibus sacco viribus fractis*," "with all its strength taken away by the filter," as it is with the moderns to procure drinks highly intoxicating. Consequently the wines were different, and, in many instances, the end sought by drinking the very reverse to ours. In the word of God we read of persons who rose early and stayed late at their cups, men "*mighty to drink wine*, and persons of strength to mingle strong drink." In these and similar passages we have allusions to the ancient mode of taking immense quantities of wine, and therefore the drinkers, in many instances, were rather drenched with liquor than *really intoxicated*. It is not improbable that the term "*drunk*," which evidently refers to the large quantity taken, owes its original signification to a similar custom. "*To be drunk*," and "*to be intoxicated*," were not always the same, nor, indeed, could be so, at a time when the liquid in use contained scarcely any spirit or alcohol.

What has been stated above must be sufficient to satisfy any candid mind that the taste and habits of the ancients respecting drinks were *very different* from those of our own day. Not only were their wines weaker than ours, but beverages *destitute of all strength* were deemed the best, and, therefore, nothing can be more fallacious than to conclude that the term "*wine*" has always designated a drink containing a large per centage of alcohol. In 1838 port, with *twenty-four* per cent. of spirit, may be deemed the best wine, but in the days of Pliny, who was contemporary with the apostle Paul, "*utilissimum vinum*," "*the most useful wine*," was that which was deprived of all spirit, and the toppers of that day used as many arts to render their wines *weak* as tipplers of our time do to make them *strong*.



The Hebrew word יין, rendered wine, is supposed to be the origin of the Greek οἶνος, the Latin vinum, Italian and Spanish vino, French vin, Celtic or Welsh gwin, Cimbric uin, Gothic wein, old German uuin, Danish vien, Dutch wun, and English wine. This term is derived from the root ינן, "to press or squeeze;" no word, therefore, could better designate the simple juice of the grape; for, whether fermented or not, it was nevertheless a liquid which had originally been expressed from the fruit. Hence we see that the terms יין of the Hebrews, the οἶνος of the Greeks, the vinum of the Romans, and wine of the English, are generic, and in each language are used as the name of a liquor that has been obtained from the vine. It may have been fermented or forbidden to ferment; it may contain twenty-six per cent. of alcohol, or no spirit whatever; it may be made by boiling away the water from the must, by adding water to it, by drugging it with aromatics or poisons; it may be sweet, acid, or bitter—but still, in each case, it is wine, and is so denominated in Hebrew, Greek, Latin, and English. Pliny says that in Cato's time the word "*temetum*," "*inebriety*," was applied to wine: "*Hoc tum nomen vino erat, unde et temulentia appellata*," a plain proof that the word "*vinum*," or "*wine*," did not always express "*temetum*," or an intoxicating drink. Indeed we know that in our day the term, when used alone, conveys to us no very definite idea; for it may mean port or madeira, or sherry, or hock, or elder, or palm wine; it may stand for a weak wine or a very spirituous one; it may mean the strong wines of England, the weak wines of France, or the drugged, boiled, and unfermented wines of the ancients. Hence we use the words *port wine*, *sherry wine*, *malmssey wine*, *currant wine*, *elder wine*, &c. &c. The reader must not be surprised that the term should thus admit of more than one signification, because he must know that there is scarcely a word in the English tongue but has more than one acceptance. The word "*post*," the Latin "*ratio*," and thousands of terms that might be mentioned, have more than one signification, and in these cases the context, or the adjective appended, is allowed to settle the meaning. If a man perseveringly maintained that *post*, or *ratio*, or Λογος, never had but one application, we should conclude he was mad, and leave off arguing with him; yet he who asserts that "*wine*" always refers to the same kind of liquor is guilty of an equal degree of folly, and bids defiance to history, science, his own mother-tongue, and even his own taste and observation. But if *wine* does not always mean the same kind of drink, it follows that we are under no obligation to use those that may be recom-

mended in Scripture, because the commendation can only extend to the *kind* of liquor recommended, and cannot, by any of the perversions of sophistry, be made to include all and every sort of poisonous wine which the vice or cupidity of man may invent or manufacture.

In accordance with these arguments, we find among the Greeks and Latins various appellations given to wine.

Γλευκος, is "*mustum, vinum, et succis dulcis*;" "*must, wine, and a sweet juice*." Suidas calls it, το αποστάλαγμα της σταφυλης πριν πατησθῃ, "*the wine that dropped from the grape before it was trodden*." Mr. Buckingham says that this wine in Smyrna is called "*the droppings of the wine-press*," and "*virgin wine*," and adds, from having tasted it, that it was most delicious. Hesychius tells us that γλευκος is γλευξις, οἶνος, εἴημα, a sweet juice, wine, and sodden wine. Γλευκυ is said to be "*genus vini quod Latine dicitur, passum*;" "*a kind of wine which the Latins call passum*." These are the wines which Aristotle tells us "*would not intoxicate*," and which, on that account, Polybius says, were conceded to Roman females. Still, it must be remembered, that they are called *wines*."

Εἴημα was the name which the Greeks applied to boiled wine; the term is derived from εἶπω, to boil. Dioscorides calls it, "*sapa genus vini*," "*sapa, a kind of wine*." In making it, two-thirds of the juice were evaporated: this wine, therefore, could not be fermented. Donovan says, "*must or grape-juice, unless as liquid as water, will not ferment*:" and if wine, after evaporation, leaves any residuum sweet and agreeable to the taste, it is proof that any degree of fermentation to which it had been subjected must have been *very trivial*. Besides, it is an opinion maintained by respectable authorities that boiling any sweet vegetable juice has a tendency to lessen its susceptibility of fermentation. Newman says, "*It is observable that, when sweet juices are boiled down to a thick consistence, they not only do not ferment in that state, but are not easily brought into fermentation when diluted with as much water as they had lost in the evaporation, or even with the very individual water that had exhaled from them*." Thus sundry sweet liquors are preserved for a length of time by boiling. From these considerations it is probable that the qualities for which the Romans and Greeks valued their wines were very different from those sought after in the present day; and that they contained *much saccharine matter and little alcohol*."—Donovan's *Domestic Economy*, pages 24 and 25.

This same writer observes, page 24, "*Many of the wines described by the ancients seem to have been rather the stock from which wine was to be made than the*



wine itself. They were often *so thick as to require solution in hot water, and filtration, before they were fit for drinking*, as appears by the statements of Pliny and Aristotle." This passage shows that they were not fermented, otherwise they could not have been thick; because you cannot *concentrate* or thicken grape-juice, after having *decomposed and destroyed the sugar by fermentation*. The former quotation also proves, on scientific principles, that it is difficult to make sweet vegetable juices ferment after you have once thickened or concentrated their saccharine matter by boiling. And we see further, that, previous to drinking these *wine stocks*, or concentrated juices, they merely diluted them with water, and then filtered them. If they had wished them to ferment, they would not have filtered them, and thus have deprived them of the *yeast*, which is the *active principle* of fermentation, nor would they have boiled them down that they might prevent fermentation by concentrating the sugar and *evaporating* the water. They wanted *water*, they wanted *yeast*; and at the same time were too thick to ferment. Every chemist knows that these *wines* could not be fermented, and yet the ancients called them *wines*.

*Σιγαίον* was a name applied to "defrutum, *sapa*, *vinum novum decoctum*," "defrutum, *sapa*, new wine sodden." This wine differed but little from *Hepsema*.

*Passum*, to which Polybius refers as the drink of the Roman females, was so called because it was made from the "*uva passa*," the dried grape or raisins. In manufacturing it, Columella says that some poured must, and others water, upon the dried grapes. This drink would quench thirst, but, as Polybius asserts, would not intoxicate. It was this kind of liquor which the Jews used at the Passover, and which our Lord drank at the first Christian sacrament. This shall be presently shown. I have made this kind of wine from raisins, and, when boiled, have kept it sixteen months in a warm room without its fermenting.

The *defrutum* and *sapa* of the Romans answer, as Pliny asserts, to the *Hepsema*, or boiled wines of the Greeks. If this wine had fermented previous to boiling, not only would the alcohol have escaped during the process, but there would have remained no sugar to form a sirup. It is impossible to inspissate a fermented wine; and, if it had not fermented, boiling it down to the consistence of sirup most effectually prevented the formation of alcohol. If *defrutum* became inebriating, it must have been rendered so by the addition of stupifying drugs.

*Protropum* is said by Pliny to have been "*mustum quod sponte profluit antequam uvæ calcantur*," "the must which flows spontaneously from the grapes before they have

been trodden." This explanation exactly corresponds with Hesychius's description of *γλευκος*, or sweet wine. It was not fermented, and yet was called "*wine*." This is also what Mr. Buckingham drank at Smyrna, as "the droppings of the wine-press, or virgin wine."

The drink called "*mustum*" was, according to Ainsworth, "*new wine close shut up, and not suffered to work*," or ferment. In England this was formerly called "*stum*." In the London Encyclopædia "*stum*" is termed an "*unfermented wine*;" to prevent it from fermenting, the casks are matched, or have brimstone burnt in them. Sulphur is placed among the *anti-ferments* mentioned by Donovan. Dr. Ure, in the article already quoted, page 190, has *philosophically* accounted for the influence of *sulphurous* acid in preventing fermentation. The ancients were aware of this fact, and therefore put a considerable quantity of gypsum, or *sulphate of lime*, into their wines. The interior and exterior of their casks were, in many cases, covered with gypsum.

Columella gives receipts for making *wormwood* wine, *hyssop* wine, and others of the same character. These wines were bitter, soporific, and stupifying. "He hath filled me with bitterness, he hath made me drunk with wormwood," is the exclamation of Jeremiah. Wormwood, myrrh, gall, and hemlock are promiscuously used for each other in the Scripture. The character of these ingredients was a reason why our Lord refused the wine mixed with myrrh or gall which was offered him by the Roman soldiers. The prescription given by Columella for making wormwood wine, and others of the same character, shows that they could not be fermented or alcoholic, and yet they were intoxicating. In them drugs supplied the lack of spirits of wine.

But it is unnecessary to enlarge on this topic. I have adduced arguments and authorities which most incontestably prove that the wines of the ancients were very different from ours. I have shown, from the heat of the countries, the highly saccharine quality of the grapes, the boiling and evaporating of the juice, or the diluting of the must by the addition of five times its amount of water, vinegar, &c., as in *Cato's family wine*; the care taken to prevent the must from fermenting, by excluding the air and immersing them in water to lower their temperature, the frequent filtering of the juice or wine, and the placing of the vessels in fumaria and ovens; from the sirupy character of many of their wines, and the custom of diluting them with so large an amount of water; from the popularity of wines destitute of all strength; from the desire of the people to drink large quantities without being intoxicated; from the innumerable



varieties of their wines, and the fact that falernian was the only wine that would *burn*; from the weakness of wines produced from the natural juice of the grape, and the non-existence of pure alcohol to increase their potency; from the testimony of Aristotle, Polybius, Cato, Varro, Pliny, Columella, Horace, Plutarch, &c.—in a word, from science, philosophy, and history, I have demonstrated that a large proportion of the wines of old were not produced by vinous fermentation; and those which were inebriating borrowed, in the majority of cases, their intoxicating power from drugs rather than from alcohol. I have also shown that the term “*wine*” was applied to any drink expressed from the fruit of the vine, whether that wine was fermented or not. These facts, then, show the utter ignorance of science and history which those persons display who argue that the term “*wine*” always denotes a liquor similar to the highly brandied and poisonous port, sherry, &c., of modern times. The popular wine of the ancients and that of the moderns are, in their characters, “wide as the poles asunder;” for the one was frequently deprived of all its strength, while the other is charged with alcohol to make it as strong as possible; the former was often diluted with 88 *per cent.* water to make it innocuous to the nerves, head, and mind, and the latter is mixed with 22 or 26 *per cent.* ardent spirit to render it stimulating and intoxicating; whatever, therefore, may be said, even on the authority of Revelation, in praise of the former, can have no application whatever to the latter. To say that, because a wine destitute of poison is commended, therefore one charged with 26 *per cent.* of poison is also recommended, is as absurd as to reason that, because bread is wholesome, therefore we ought also to mix it with arsenic.

Having premised these things respecting the wines of the ancients, we are now prepared to look at the history of these liquors.

It is a query with some, whether or not wines were in use before the flood, and on this point we have but little data on which to proceed; but I am rather inclined to think that Noah and his sons were acquainted with the cultivation of the vine previous to the deluge. On this point, however, little can be said with absolute certainty.

Noah is the first example of drunkenness recorded in Scripture; and one would have supposed that the example of so holy a man, who had escaped the pollutions of the old world, disgraced by drink, and wallowing, senseless and naked, in his tent, would have been a sufficient warning to every pious man never to touch the intoxicating bowl; but, strange to say, the wine that degraded Noah is pleaded as an example and a reason why all good people should swallow the various

kinds of intoxicating trash invented by modern caprice and cupidity. Doubtless these very pious and sanctimonious logicians, who borrow their reason from the wine-bottle, or somewhere else, rather than from Locke or Wheatly, will soon argue that the fall of David and Peter is a reason why we should curse, swear, deny our Lord, and commit adultery, provided we do it with a little *moderation*. Noah was drunk; therefore we ought to drink wine with moderation! Peter denied Christ with oaths and curses; therefore we ought to curse and swear with moderation!! Most persons, we imagine, who give the subject any thought, will admit that in both cases total abstinence would be far preferable.

The wine which Noah drank was highly inebriating; but we know, from the heat of the climate, the sweetness of the grapes in warm countries, and the weakness of wines produced from the unmixed juice of the grape, that the wine of that period and vicinity could not, in its *natural state*, have been very strong; and, even if a very large quantity of liquor had been drunk, still it would not have produced the inebriety described. But who will suppose that this patriarch continued long at his cups, or drenched himself with liquor? The difficulty here is easily solved, by considering the curse that lighted upon Ham. It is likely that Noah's sons cultivated the vine for their father; and Ham, most probably, prepared the liquor in question, and drugged it well for the purpose of causing this exposure of his pious parent. The weakness of sweet fermented grape-juice in its unmixed state; the piety of Noah, which would not allow him to drink to excess; the silence of Scripture respecting the guilt of Noah in this transaction; the knowledge which Ham had of his father's degradation; and the heavy curse that lighted on him and his posterity, intimate that the sin of the father was *involuntary*, and that the son was the chief agent in the transaction, and that *drugged* rather than *alcoholic* wine was prepared by his iniquitous son, who probably had learnt to do so from antediluvian sensualists. Of the drugging of wine, I have adduced plenty of proofs already.

The wine which Lot drank was probably of the same description. We have already shown that the myrrh which Jacob sent into Egypt was the gum called ledum, or ladanum, by the Arabs, and was therefore exceedingly stupifying; and we know that the bad women of London carry laudanum about with them, and add it to the liquors drunk by their victims, for the purpose of duping them the more easily; and there is not a doubt but the daughters of Lot administered to their father a drink both stimulating and stupefactive. Their having



lived in Sodom may have made them well acquainted with such impious arts: and, unless the wine had been drugged, we know that Lot would not have drunk enough of the common fermented juice of the grape to have robbed him so completely of all sense of decency, morality, and religion. Indeed it is certain that the fermented wines of that climate, if such really existed, could not have produced the effects attributed to the draught given to the patriarch; but, admit that the liquor was mixed with opium, or something of the kind, and the whole matter is plain, and the perfect ignorance of Lot, respecting what he had done, easily accounted for: while it is also seen that the patriarch sinned involuntarily; and this furnishes a reason why the scriptures have not censured him, as they did David, for his sin. Besides, would the righteous Lot, unless completely stupified by some drug far more potent than alcohol, have gone a second time to the bed of incest?

We find that, in the time of Joseph, Pharaoh's drink was the pure juice of the grape squeezed by the butler into the king's cup, and drunk immediately. A writer against total abstinence has said that Pharaoh drank this wine in consequence of "his fondness for home production," but that "wine was imported into Egypt from Greece and Phenicia." To establish the latter position, Herodotus, lib. iii. 6, is quoted. But the passage referred to does not at all aid the cause it is advanced to promote. For, 1. Herodotus says that "*Twice a year* *κεραμος*, an earthen vessel of wine, was conveyed into Egypt from Greece, and also from Phenicia." The expressions prove that the quantity was very small. 2. Herodotus mentions this traffic as taking place in the time of Cambyses; and therefore the writer concludes that whole cargoes of wine were imported 1200 years before, in the days of Pharaoh!! This is asserted with as much positivity as could have been the case had the pleader possessed the tables of imports into Egypt in the time of Joseph. The argument is as valid as the following. England, in 1836, imported tea to the value of 4,332,535*l.*; therefore England, twelve hundred years ago, imported tea to the same amount!! Who does not see the cogency of such reasoning? 3. If at that time wine was imported, though it is a query whether Greece had *then* any wine to import, still we must inquire, *What wine?* And, till this question is answered, the argument is worth nothing. If it came from Palestine or Greece, the wine was a *thick* boiled sirup, and destitute of a particle of alcohol, and bore not the least similitude to modern port or sherry. The same Herodotus says that the Egyptian priests were allowed to drink "*οινος αμπελινος*," "wine from the vine," which

Bishop Lowth says means a wine similar to that drunk by Pharaoh, and was unfermented; for it was "only the *fresh juice pressed* from the grape, and was called *οινος αμπελινος*." Herod. iii. 6; Lowth on Isaiah, chap. v. The Egyptians had vines, "for God smote their vines," &c. But Sandys asserts, "Throughout this country there are no *wines*;" and Hasselquist tells us, "The vine is cultivated in Egypt for the sake of eating the grapes: *not for wine*." Herodotus states that Egyptians "used a wine made of barley." The Pannonians, Illyrians, and Germans, seem, in later times, to have used the same sort of drink. Modern travellers tell us "that an *insipid drink*, made from barley, is still in use in Egypt." Pococke's description of this liquor is as follows: "The most vulgar people make a sort of beer of barley, without being malted; and they put something in it to make it intoxicate. It is *thick and sour, and will not keep longer than three or four days*."

We have reason to believe that the ancient Chaldees did not use intoxicating drinks. Abraham came from Chaldea; and yet we do not find that wine was used in his family. When he sent Hagar away, he put a *bottle of water upon her shoulder*, which he would hardly have done if wine had been the common beverage. Abraham's servant, also, asked of Rebekah nothing better than water; nor did she offer anything more potent. When the Chaldeans obtained power and wealth, and the Babylonian empire was extended, drunkenness prevailed; and Cyrus took the city in consequence of the king, the army, and the people being drenched in liquor. The teetotalism of their forefathers would have saved them from Cyrus.

The Assyrians, during the age of their conquests, were not wine-bibbers; for their monarch promised to the Israelites that they should "*eat the fruit of the vine, and drink water* from their own cisterns." These people became fond of drink in after times, sunk into sensuality and effeminacy, and Nineveh fell to rise no more.

The Medes, according to Xenophon, were addicted to drinking; but the Persians, until the reign of Cambyses, appear to have been *abstinent*: and Cyrus, the water-drinker, with an army of water-drinkers, took Babylon at a time when its inhabitants were immersed in liquor. After Cyrus, his son became a drunkard: the nation degenerated, and eventually fell.

As early as the time of Homer, wine was in use among the Greeks; but that it was not the common beverage of the people we learn from the following passage in the Iliad, lib. vi. 258. It is there called "*μελιηδεα οινον*, wine sweet as honey:" and Hector's mother, finding him fatigued, advises



him to pour out a libation of this wine to the gods, and then to drink of it himself. The hero replies, "Venerable mother, bring me not the *sweet wine*, lest thou enervate my limbs, and I forget to be courageous and valiant." Here we have three facts: 1st, That the wine was as sweet as honey, and therefore was not charged with alcohol. 2ndly, That it was drugged, or it would not have produced forgetfulness. Of this drugging, we have spoken already. 3rdly, That it was not in general use. For, if it had been drunk in common as a beverage, producing all the wonderful effects attributed to strong drinks in our day, Hector would not have rejected it as a liquor which would destroy both the strength of the body and the courage and energy of the mind. And if Hector dreaded lest wine should make him a coward, we may be sure that he did not administer it to his troops. That wine was used by the ancients on festal occasions, and in libations to the gods, we do not deny; but that it was deemed enervating, rather than invigorating, and was not the common drink of the people, is placed beyond the shadow of a doubt. Both Homer and Virgil often describe the people by the river whose water they drank. The Trojans, at the foot of Mount Ida, "drank of the deep river Aesepus." And we are told of those "who drank of the Fabaris and the Tiber."

As late as the time of Alexander we find that *total abstinence* was recommended by physicians, even to that sensual monarch. Pliny says, lib. xiv. cap. 5, "that Androcydes, who was a physician, '*sapientia clarus*,' '*distinguished for wisdom*,' writing to Alexander and desiring to restrain him from intemperance, said, 'Remember, O king, that when you are about to drink wine you are going to drink the *blood of the earth*, *cicuta homini venenum est, cicuta vinum*. Hemlock is poison to man, and *wine is hemlock*.'" "It biteth like an adder and stingeth like a serpent," says Solomon. He also recommends *total abstinence* to kings. "It is not for kings, O Lemuel; it is not for kings to drink wine, nor princes strong drink." Had Alexander taken the advice of Androcydes, or followed the abstinence of Hector, he might long have enjoyed the fruits of his labours: but he drank wine, killed himself, and destroyed his empire. We have seen that the wines of those days were weak, and yet even *then* total abstinence was recommended by physicians. Xenophon has given us a fact which proves that Greek wines were not strong: He says that when in Anatolia "the wine froze in their vessels;" a plain proof that they were not charged with alcohol, because alcohol will not freeze. These wines, then, were sweet, would freeze, were drunk diluted with eight times

their quantity of water, and yet, even then, among the ancient Greeks, total abstinence was recommended. Homer says, "the gods did not drink wine," and adds, "*therefore they are immortal*;" a plain proof that, in the estimation of the poet, wine drinking and mortality were associated together, and that total abstinence, immortality, and glory were intimately connected.

We have already seen that the ancient Romans did not drink wine. Gibbon observes, "that in the age of Homer the vine grew wild in Sicily and the neighbouring shores, *but no wine* was made from it." Pliny asserts that wine was not used by the ancient inhabitants of Italy. He says that "Romulus poured out *milk*, and *not wine*, as a libation to the gods;" and that it was necessary to make laws to compel the husbandmen to cultivate the vine. Even in the days of Pliny milk was offered to the gods as commemorative of the custom of their fathers. We know that wine was afterwards popular in Rome, and, although those drinks were very different from ours, the people drank of them largely; and Rome followed Babylon, Persia, and Greece in the road to destruction. Where are the Romans now? And who does not know that *drinking* and sensuality hurried them to ruin? Besides wine, the Romans had a liquor made from barley.

Among the ancient Britons, mead, a drink made from honey, was esteemed a great luxury: but we know not at what age it began to be manufactured. Intoxicating liquors were not in general use in the time of Boadicea, for in an eloquent speech to her warriors, A.D. 61, she says, "To us every herb and root is food, every juice is our oil, and every *stream of water* our *wine*." Wine was made in Britain about A.D. 280; and, at one time, vineyards began to spread so fast, that the farmers bitterly complained that the ground, which ought to bear corn, was thus wasted. French wines, from the reign of Henry III., appear to have gradually abolished our English vineyards.

Ale, or barley wine, was introduced about the fifth century, but at that time it was very costly. A cask of spiced ale measuring only *nine palms*, was sold for 7*l.* 10*s.*, and a cask of the same size, of common ale, was valued at 3*l.* 15*s.*; mead also was very dear. These prices prove that these beverages at that time could be purchased by none but the rich: the common drink of the people, therefore, at that period, must have been water. Even as far onward as the thirteenth century, we learn that ale was a luxury confined chiefly to the banquets of the wealthy. At this period, also, we find hypocras—wine mixed with honey; claret, also, was wine mixed with honey; and pigment, a drink composed of honey, wine, spices, &c.; but all these were



very dear. In the course of time, however, malt liquors, in the various forms of beer, porter, ale, Burton, &c., began to be used more generally. The court, and the monasteries, and the baronies, seemed to vie with each other in obtaining and administering every description of intoxicating drinks; and the corruption of the people, together with an incalculable amount of disease and death, have been the dreadful result, the history of which, in every age, has been written in lines of blood. The discovery of alcohol, in the ninth century, and its being eventually brought into general use, seemed to promise to the god of wine the entire immolation of the whole human family. Before distillation brought out the desolating fiend in all his mightiness to destroy, the insidious spirit, concealed in the fermented juice of the grape, in solutions of malt, in decoctions of hellebore, opium, or other deleterious drugs, had carried on the work of crime and death for centuries; but now, arrived at maturity, and no longer diluted, or associated with anything that could nourish the human frame, or that could not be converted into its own venom, the demon, in all the fury of the dragon of the Apocalypse, fell upon us without mercy. Millions have perished already by its poison, and never was the country more active than at present in hastening its own corruption and ruin. Should total abstinence fail to accomplish the great object proposed, and should the desolating plague still continue among us, then in the downfall of Babylon, Nineveh, and Rome, we may read the doom of our own country.

I shall not conclude this chapter without observing that many ancient pagan writers attribute to the use of wine, follies, diseases, and crimes, similar to those which flow from drinking in our own day. Horace speaks of those poets who borrowed their inspirations from drinking, but intimates that the effusions which came from the wine-cask were not destined for immortality. One of the most immoral poems of modern times was written by a great genius under the excitement of gin-and-water. Horace makes himself merry at the expense of those heroes and orators who obtained all their valour, wisdom, and eloquence from the drunkard's bowl, and suggests that "coward and fool" were, after all, their proper appellations. Aristotle tells us that, head-aches, pleurisy, fevers, dropsies, fluxes, &c., were, in his time, the concomitants of wine drinking. Pliny enumerates the same diseases, and a host of others, that followed the use of wine in his day; and adds that, by the use of strong drinks, the mind as well as the body was injured; "*sapientiam vino obumbrari—Wisdom is darkened by wine.*" He also says, "*Vitio damus homini, quod soli animalium, non sitientes, bibimus,*"—"We

allow that it is *one of the vices of mankind*, that *we alone* of all the animals *drink when we are not thirsty.*" Certainly the ox and the ass, stupid as they are, have not as yet been silly enough to follow our example. The following testimony of Philo, who was contemporary with the apostles, is very important and impressive. He says that "God prohibited the priest who approached his altar from drinking wine for four reasons:"—1. Because wine produced "*οννοσ, sluggishness of body.*" 2. "*Αληη, forgetfulness.*" 3. "*Αφροσυνη, rashness or infatuation.*" 4. "*Υπνος, drowsiness or sleep.*" He adds, "Wine *unnerves the vigour of the body, makes the limbs inactive, produces sluggishness, and by its force compels us to be overwhelmed with sleep: that it relaxes or unbridles the energy, τενουσ, tones or intentions of the mind, and is the cause of forgetfulness, rashness, or folly.* On the other hand, the limbs of those who totally abstain are nimble and active, their senses more acute, clear, and discriminating; their minds more sharp-sighted and perspicuous, either to review the past or contemplate and provide for the future: therefore it is universally agreed that the use of wine, as an article of diet or sustenance, is most injurious to all persons; that it fetters the mind, blunts the senses, burdens the body, and, indeed, leaves not a faculty of the soul or body free and untouched, but becomes an impediment and fetter to every power we possess. And, as it is of the utmost importance that we should engage in divine ordinances with energy and freedom, and as a sin against God is much more heinous than a sin against man, the injury which wine inflicts on us when we enter on sacred duties is proportionably great; consequently it was most properly ordained that *Total Abstinence* should be observed by the priests who ministered at the altar of Jehovah, that they might be able to distinguish between things sacred and profane, things pure and impure, things lawful and unlawful." Philo-Jud., lib. ii. De Monarchia. Doubtless the wine here referred to was mixed with various opiates.

The reader will observe that, in the latter clause of this quotation, Lev. x. 10, is alluded to, and contains the very reason which God assigned why Aaron and his sons should drink neither "wine nor strong drink." The whole passage also shows that bodily weakness, mental imbecility, irresolution, folly, rashness, sluggishness, and irreverence of God and divine things, were in those days the effects of drinking these drugged wines. If Pliny, Aristotle, or Philo, had visited our modern madhouses, hospitals, and dissecting-rooms; had they attended Mr. Buckingham's Committee on Drunkenness, or been acquainted with modern analyses of intoxicating liquors, or



been trained in the school of tee-totalism, they could not have spoken more decidedly concerning the evils arising from the use of inebriating drinks.

I have in these pages placed before the reader the sentiments of the ancients respecting wines and other liquors of that character. I have given a brief view of the various substances that have been used as inebriants; have referred to most of the nations that adopted them; and have proved both the existence of *unfermented wines*, and that those which may have been charged with any intoxicating principle were repeatedly filtered, or carefully fumed and baked, for the sole purpose of depriving them of all strength or spirit. The philosophy of the time of Pliny, Plutarch, and Horace, taught that wines which unnerved the body, inflamed the passions, idiotized the mind, and led to crime and disease, were better avoided than drunk, because, instead of increasing, they destroyed the pleasure of conviviality and social intercourse; and, therefore, that they might drink the more, and drink without injury, they drank wines that would not intoxicate. The practices and examples of antiquity have frequently been arrayed against the doctrine of total abstinence; but a fair and candid examination of history have shown that the wines of the ancients, the drinking customs of the ancients, the taste and appetite of the ancients, and even their drunkenness, were of a character altogether different, and, in many cases, the very opposite, to ours. Both Pliny and Plutarch, and others, prove that the most popular, most useful, and wholesome wine, was that which was deprived of all strength or spirit; in a word, was a wine which one who practices total abstinence would rarely hesitate to drink. If the authority of antiquity is pleaded, we certainly have a right to demand that our opponents should first produce some of the wines of antiquity; until they do the latter, all reference to the former is worse than absurd. Perhaps there never was a subject which opposed a vitiated taste that has been assailed with so much ignorance, prejudice, and irrationality, as total abstinence. Men, without the least knowledge of the history of the vine, without a grain of scientific information respecting fermentation, and as ignorant as the bottles from which they borrow their logic of the drink and drinking customs of antiquity, come forward to prove that modern port, sherry, Burton, porter, and strong beer, are just the same sort of liquors that Pharaoh drank and that Aaron mingled with his sacrifices. The simple reason of all this is, that, because they love these modern poisons themselves, therefore all men of all ages must of necessity have loved them, even before these liquids could have

had an existence. The argument, put into the form of a syllogism, stands thus:—

If I, A. B., love wines highly brandied, then all men of all ages must have liked them too.

I, A. B., do love wines highly brandied! *Therefore*, all men of all ages were fond of wines highly brandied!! Ay, were fond of them, and actually drank them, before any brandy, or pure alcohol, or any such brandied wines, were produced or manufactured, or had any existence!

## CHAPTER VI.

On the sentiments of Scripture respecting Wines, &c.—Different Hebrew words translated by the word "Wine."—Yayin, "Wine;" Tirosh, "New Wine;" Chamer, "Red Wine;" Mesek, "Mixed Wine;" Shemarim, "Wine on the lees," or preserved Wine; Saba, "a stupifying Wine; Shear, "Strong Drink," or rather a sweet drink. Ashisha, flagons or preserves. Raisins, or dried grapes. Abigail, Ziba, Melehizedek; Jacob's blessing of Judah, blood of the grape; "Wine that cheereth the heart of God and man;" "Wine that maketh glad the heart of man;" "Wine of Lebanon;" "Wine of Helbon;" "The Wine, or strong drink" of the Passover. Solomon's wine. "Drink thy wine with a merry heart." "Give strong drink to him that is weary." Wine at the Marriage of Cana. Wine recommended to Timothy. The wine put into new bottles. New bottles of Job. Old wine better than new. Our Lord called a wine-bibber. Wine of the first Sacrament; ehomits or leaven. Scripture condemnation of wine. Total Abstinence enjoined on Kings, on the Priests, on the Nazarites. On Samson and his mother. Israelites in the Wilderness. Elijah. *Νηφαλιος*, sobriety, vigilance. Water recommended in Scripture. Abraham. Abraham's servant, Hagar. Israelites. Gideon's army, Saul, Nabal's Sheep-shearers, Abigail, Old Prophet, Elijah, Obadiah, King of Israel, King of Assyria. Job's traveller, "Water sure." "Spring up, O well." Multitudes fed by Christ. Christ at Jacob's Well, &c. &c.

It has generally been customary for those who possess the Scriptures, but who do not understand their contents or design, to array the sacred volume against whatever may oppose their prejudices. The authority of the law was marshalled by the Jews against the Gospel of the Son of God. Scripture and the fathers of the church were quoted as a proof that Columbus was a heretic and an infidel for suggesting that there was another continent, and a clergyman actually published a sermon to show that Jenner, for endeavouring to check the ravages of the small-pox, was the beast of the Apocalypse. In our day, the authority of the word of God is pleaded as a sanction for the use of one of the most desolating of all poisons. "I must have a new Bible," said a good man the other day, "before I can adopt the principle of total abstinence." It therefore behoves us to inquire whether or



not the book of Revelation encourages the drinking of modern spirituous liquors, wine, beer, cider, &c. A very little examination of the scripture, in connexion with what has been said already on ancient wines, will be sufficient to satisfy every candid mind. In entering on this subject we will first examine the words or phrases which are used in the word of God to express wine or strong drinks.

1. The most common word, rendered wine in our English Bible, is יַיִן, *yayin*; it is derived from the verb יָנַח, *yanah*, "to squeeze or press," and therefore means an expressed juice. It is a generic term for all such liquors, but never of itself can settle the point, whether or not the juice, after it has been squeezed from the grape, has been fermented. In all cases the juice must have been obtained from the fruit before it could have fermented; but it does not follow that, because it is pressed, therefore it must ferment. Fermentation followed the treading of the press if the husbandman pleased; but if he chose he could prevent it. He might boil it down to a consistence too thick and saccharine to ferment; he might filter it and deprive it of the gluten, or yeast, essential to fermentation; he might mix it with water and vinegar, as in Cato's "*family wine*," and thus dilute it beyond the power of producing a strong wine; he might exclude the air by fastening up the bottles immediately, as in the new amphora mentioned by Columella, and the new bottles spoken of by our Lord, and thus prevent its working, for Chaptal says that "grape-juice will not work if the oxygen of the atmosphere be excluded;" and he might, as Pliny and Columella direct, immerse it in cold water and sink its temperature below the degree essential to fermentation. He might add gypsum and other anti-ferments; he might from design or carelessness, leave it exposed to a heat that would cause the acetous fermentation to follow the vinous; or, by exposing it to the heat of an oven, or by boiling it, or by filtering it, "*toties*," *repeatedly*, render it very innocuous, although it had fermented; yet, though subject to all these processes, the liquid would still be a "*yayin*," or *wine*, a liquor that had, in whole or in part, been obtained originally from the vine. So he might ferment it, or mix it with honey, wormwood, or squills, or opium, and still it might retain the generic name, *yayin*, or *wine*, for it was made from the *expressed juice of the grape*. The juice that Pharaoh drank was *yayin*, or wine, for it was *pressed from the grape*, and the juice which made Nabal drunk was a *yayin* or wine, although after pressure it had been either fermented or drugged, though most probably the latter. These observations will be sufficient to show that the word *yayin*, or *wine*, does

not necessarily express a fermented liquor. By itself the term can neither satisfy us as to the one or the other; on this point, the *context*, or *some circumstantial incident*, must be our guide. Our opponents, without any examination of the different wines and different modes of manufacturing them, have jumped to the conclusion that *yayin* or *wine* always means a fermented brandied liquor with a large quantity of alcohol in it, and then have erected, as they suppose, a splendid building, though, unfortunately for their theory, on a foundation of sand. The term Λογος, often means a word or a certain vibration of air; why not argue that it *always* has this signification, and therefore that the Saviour of the word is a mere vibration of air? This would be just as rational as to say that *yayin* or *wine* always means a fermented drink with a large quantity of alcohol in it. Virgil says the kinds and species of wines were innumerable, and Columella quotes the verses of the poet, and says that they were correct, and yet modern wine-bibbers tell us, in the very face of facts and history, that there is, and ever was, but one sort of wine. Some foolishly insinuate that, should we give more than one signification to the term wine, we shall unsettle the meaning of the word of God. We never knew before that allowing the *context* of an author to settle the meaning of the word he uses would endanger his discourse. We always thought that he who sets context, facts, and history at defiance, and affixes to words the arbitrary interpretations of his own fancy or prejudice, is likely to do the most mischief to the book which he undertakes to expound. Those who adopt total abstinence are willing that the context, that history, and well-attested facts, should settle the meaning of the word *yayin*, or *wine*; but wine-bibbers go to their bottles and palates for an interpretation. Which of these interpreters is most likely to arrive at the truth we leave the candid and ingenuous to say, but we query whether the divination of the wine-cask or beer-barrel will, in this particular, be the best guide.

2. תִּירוֹשׁ, *Tirosh*, supposed to come from the root רָשׁ or ראשׁ, "head, chief, or beginning," may refer to the head or berry of the grape, or to the first or chief juice that begins to flow from the fruit; it is, therefore, promiscuously rendered in the English version by the terms "*wine*," or "*new wine*." In Isaiah lxxv. 8, it alludes to the juice in the swollen or ripe fruit before it was expressed. "When the *new wine* is yet in the cluster, one saith, Destroy it not, for a blessing is in it." The wine in the cluster was unfermented, and then there was a blessing in it. No one who has carefully examined the effects of *inebriating* wines will say that there is a blessing in them,



unless a diseased stomach, a shattered frame, an injured intellect, inflamed passions, and a premature death, for which, in most cases, the unhappy victim is unprepared, can be termed blessings. The word *tiros* is several times in Scripture associated with corn. Isaac mentions "corn and *tiros*"—"corn and new wine." The king of Assyria spoke of corn and *tiros*; and in Psalm iv., David, alluding to the joy of the wicked at the growth of their corn and the fertility of their vines, says that their corn and their wine, or *tiros*, increased. Here he must refer to the growth of the grape, because he speaks of its "*increasing*," and the wine does not increase after it is manufactured; in this passage, therefore, as in Isaiah lxx., *tiros*, or new wine, is used for the grape or fruit of the vine, before it had been gathered, and even before it was ripe. In the same sense the word appears to have been used by the king of Assyria, for, in the same speech in which he speaks of a land of corn and wine, or *tiros*, he tells the people to "*eat* every one of his vine, and every one of his fig-tree, and *drink* ye *every one* of the *waters* of his own cistern." Here the people were to *eat* of the vine and to *drink* water. Hasselquist says, "the vine is cultivated in Egypt for the sake of *eating* the grapes, *not for wine*." And the king of Assyria promises the people corn and *tiros*, or grapes, as articles of food. In Hosea ii. 22, it is said, "the earth shall hear the corn and the *wine*, or *tiros*;" a passage which alludes to the grape as it hung on the vine and required moisture from the earth, that it might grow and arrive at maturity. In chapter iv. 11, it is classed with *wine*, and certainly may mean *clusters of grapes eaten with the wine* which the sensualists there mentioned were drinking at their luxurious feasts.\* In Joel ii. 24, and Prov. iii. 10, *tiros* is represented as the fresh juice which burst from the wine-press, and which, therefore, had not fermented; and its fermentation afterwards depended solely upon the will of the husbandman; though the heat of the country threatened it with the *acetous* fermentation if it fermented at all; or, on the other hand, the *sweetness* of the grape, and the thickening of the juice by boiling it down, must have been fatal to the production of an alcoholic drink. If it was really made an inebriating liquor, it was probably adulterated with drugs.

3. **חמר**, Chamer, is translated in Psalms lxxv., 8, and Isaiah xxvii. 2, by the word "*red*," and Deut. xxxii. 14, by the term "*pure*:" it is also used for "slime, clay, mortar, and bitumen," and for anything "*thick or slimy*." In Deut. xxxii. it means

the "*pure, thick, or red*" blood of the grape. It is no tautology to call the blood of the grape red or purple, because the juice of that fruit was sometimes white and sometimes black or dark. The arterial blood of our bodies is red, but the venous is called "black blood." In Isaiah we read of a "vineyard of **חמר**, *red wine*," evidently alluding to the colour of the grape. "Thou didst drink the blood of the grape, *red, pure, or thick*." *Red* was considered the best juice; *pure*, that which was unfermented and unmixed; *thick* that which had been boiled or spissated; or, rather, that the juice was very thick, saccharine, or sirupy. The text, therefore, means thou didst drink the purest, the sweetest, and the richest blood, or juice, of the grape. This word being used with the expressions "**דמ-ענבים**, Dam Anabim, the blood of the grape," affords very strong evidence that the liquor drunk was not fermented; for a fermented liquor can never with any propriety be called "the pure blood of the grape." Were you by some chemical process to decompose human blood, to dismiss *two-thirds* of one of its constituent parts, and *one-third* of another, and then combine the remaining ingredients afresh, you would never call this new product "pure human blood;" yet this is exactly what takes place in manufacturing alcoholic wines. Suppose 3 atoms of sugar to consist of 3 atoms of hydrogen, 3 of carbon, and 3 of oxygen; then in forming spirits of wine the sugar is decomposed; one-third of the carbon and two-thirds of the oxygen combine and form carbonic acid; while the remaining hydrogen, carbon, and oxygen unite, and become alcohol or poison; and can this new compound be called "the pure blood of the grape?" The pure juice which God formed according to the dictates of his own infinite love and wisdom is, by the busy caprice of man, analysed, and formed into two dreadful poisons; the one is dismissed to the air, and the other retained for the human stomach: and will this meddling mortal call his new production "a good creature of God;" or say that he has improved a wholesome juice by changing it into two deleterious poisons; or dare assert that alcohol is the pure blood of the grape? In Isaiah xxvii., the term *chamer* is evidently used as an adjective. "A vineyard of red" supposes a red something, and here must mean red or purple grapes, rather than red wine. We would scarcely say a vineyard of alcohol, or of alcoholic wine! Besides, God says that he will keep and water this vineyard of purple grapes; proving that the term here rather referred to the vine than to a fermented liquor. The wine in the Lord's cup is said to be *chamer*, "*red or purple*," but this expression, apart from the context, cannot prove that it was fermented,

\* To say "*wine and wine* take away the heart" would be tautology.



Again. If *chamer* means a "thick" wine, it must either refer to a "thick" saccharine juice, or to a boiled wine, which, in either case, would be fatal to fermentation: because the juice of the grape will not ferment if it is *too saccharine*, nor unless it is "*as liquid as water*." That inebriating drugs might be mixed with *chamer*, or red wine, none will deny; still few will assert that "a vineyard of purple grapes" means a cellar of wine poisoned with opium, or that God would call such a liquor the "*pure blood of the grape*." There, is, therefore, nothing in the word *chamer*, viewed by itself, that necessarily intimates an intoxicating drink.

4. **מֶסֶק**, *Mesek*, means "*mixed*" wine, or a "mixture," and was intoxicating or not according to the character of the grape, the mode of manufacturing the wine, and the drugs or spices with which it was mixed. When used in Scripture, the context, or some other approved canon of interpretation, must settle its meaning. When *Wisdom* is said to have "mingled her wine," we may be sure that she did not compound a liquor that would rob men either of their health or their *wisdom*." The "spiced wine" mentioned in Cant. viii. 2, is not called *Mesek*.

5. **עֵסִי**, *Asis*, comes from **עָסָה**, to tread: it therefore sometimes means the juice which has been trodden out of the grape; but this fact does not prove that it was a fermented liquor, because fermentation is subsequent to treading; and, from what has already been said, we have seen that it was possible, and far from uncommon, to preserve the juice, after it has been trodden out, from fermentation. In whatever passage it is used, let the context and scope of the writer settle the meaning. In Cant. viii. 2, it is translated by the word "*juice*," and is applied to the "*juice of the pomegranate*," and which also is there said to have been manufactured into "*a spiced wine*;" so that *wine*, in that instance, is not the juice of the grape, but of the pomegranate.

6. **שְׁמָרִים**, *Shemarim*, is derived from *Shamar*, to preserve, and the word literally means "*preserves*;" it sometimes refers to "lees," or "dregs," but this cannot be its meaning in Isaiah xxvi. 6. There it signifies "*preserved wine*," or "*preserves*;" for no one can suppose that God would promise to make to all people a feast of "*refined lees*," or "*refined dregs*." Indeed the idea of its being lees or dregs is contradicted by the assertion that it was well defecated or filtered. How this preserve was made, or in what manner the wine was preserved, we cannot say. The juice may have been kept in the same manner as Columella directs, or it may have been boiled down to a sirup, as we find was the case with most wines in Palestine. Its

being "*well refined* or filtered" seems exactly to correspond with the words of Pliny. "*Utilissimum vinum omnibus sacco viribus fractis*;" "*The very best wine is that which has had all its strength broken by the filter*." It is worthy of remark that the word **זָקַק**, *zacac*, used by the prophet, and rendered "*well refined*," is the same word as the Latin "*saccus*, a filter." In Hebrew *zacc* means to refine or filter, and in Latin *sacco* has the very same signification: and it is not a little remarkable that both the Roman naturalist and the Jewish prophet should have used the very same word to express the manner in which the very best wine was produced: Pliny says, "*The best wine is that which has had all its strength broken by the filter*;" and Isaiah tells us, "*In this mountain will the Lord God make unto all people a feast of fat things full of marrow, of preserved wines well refined or well filtered*." Plutarch asserts that the most esteemed wines, and esteemed because they would not intoxicate, were those which had been well refined or filtered: and Columella also directs that the filter should be used in making sweet or unfermented wines. Horace also says, "*Sapias, liques vina*," "*You are wise, you clear or filter your wine*." There is also reason to believe that those wines which were not drugged were deemed the most wholesome. Pliny's words are, "*Saluberrimum cui nihil in musto additum est*;" "*the most wholesome wine is that which has nothing added to the must*." I need not tell the reader who has paid any attention to the character of alcoholic wines, or the physiology of the human frame, that the words *utilissimum* and *saluberrimum*, which Pliny has applied to those wines which were unmixed with any deleterious matter, and which would not intoxicate, are used in exact accordance with the dictates of science and observation; nor need any believer in revelation be reminded that the Lord God, when he condescends to feast the nations, will give them wine which may be termed "*saluberrimum*" and "*utilissimum*:" *most useful* and *most wholesome*.

Though I have thus examined this passage, and shown that the wine alluded to was not an intoxicating drink, yet I do not think that we have any need to prove that "the wines on the lees" were unfermented. The text is metaphorical, and the use of a metaphor does not suppose that we are to reduce the custom from which it is borrowed to practice. The parable of the wisdom of the unfaithful steward, and which wisdom and prudence, in a spiritual sense, we are to follow, does not put us under an obligation to be dishonest or worldly wise; and the command to "take the sword of the spirit" does not direct us to wear a sword of steel; so the declaration that God



will give to sinners a feast of spiritual food, cannot suggest that therefore we all ought to drink liquors poisoned with alcohol. The promise of a crown of glory, &c., does not command us to wear crowns of gold here; and the promise of a life-giving spiritual wine, can never impose on us the duty of drinking a life and soul-destroying beverage in the present world.

7. סבא, Sava, is supposed by some to mean, "to drink hard or to guzzle," by others, "to turn round or reel," and may refer to a drink which was so pleasant that tipplers swallowed it in large quantities, or to one so thoroughly mixed or drugged with medicaments as to make those, who partook of it largely, reeling drunk. Science has shown us that the alcoholic wines of Palestine, if they did exist at all, were too weak to make persons reel, and therefore, when they had this effect, they must have been drugged. Sava is never recommended in scripture.

8. שׂכר, Shacar, from the verb שׂכר, to satisfy, to please, to make merry, or yield perfect satisfaction. It is highly probable that the term originally meant what was *sweet* or *delightful* either to the body, or the mind. We have before stated that the Hebrew shacar, the Arabic, saccharon, the Greek, sachar, the Latin saccharum, the French sucre, and the English sugar, have all sprung from the same original root, and have all the same primary meaning; for in each language *sweetness* is the primitive idea. In Arabic, both "honey," and *palm wine*, which, when first made, or before it becomes acid, is as *sweet as honey*, were called "saccharon." The Greeks called it σαχαρ, a word evidently introduced by Dioscorides and Arrian from the Arabs and Phœnicians: hence the Romans also obtained their saccharum, and we our words saccharine, and sugar. The idea of sweetness is also conveyed to us by the various uses of the verb. It is said that Joseph's brethren did eat and drink with him and were "*yishacaro, merry with him*;" not "*were drunk*" with him; the wine drunk at that time by Pharaoh himself was the juice squeezed from the grapes into his cup, and consequently could not be fermented or intoxicating drink; and it is therefore a query whether Joseph, at that time, possessed the means of making his brethren drunk with alcoholic wine, even had he wished to do so. Besides, we would not reflect so deeply on Joseph and his brethren as to suppose that the *liquor* drunk, and not the pleasure of their happy meeting, was the cause of their being merry. Modern tipplers may have neither mind, heart, nor soul, except what they get from the wine bottle, but I cannot think that Joseph and his brethren were thus destitute of human feelings. The idea conveyed here

is that of sweetness, satisfaction, or pleasure which they realised in the mutual exchange of affection. Shacar often refers to wages, and how "*sweet*" to the labourer after toiling hard is the hire or reward which he receives. Leah said, "God hath given me my *hire*, or *wages*, and she called his name, Is-sachar, or wages." Again, nothing so perfectly satisfies or cloys as sugar, honey, or "*sweets*," and hence the idea of perfect satiety, or of being drenched as it were; and accordingly shacar sometimes means to be completely filled with liquor, or to be drunk; and exactly accords with a very common signification of the word "μεθυσ" in Greek, which often means to be filled with drink or any thing else, rather than to be drunk or poisoned with liquor. All lexicographers allow that to be filled, satiated, or drenched, is a common acceptance of "shacar, and μεθυσ." I have made these remarks to show that our translators had no warrant for rendering the word "shacar," in every text where it refers to liquors, by the terms "*strong drink*." Had they used the words, "*sweet drink*" they would have approached much nearer to the truth; for there is not the shadow of a doubt that shacar meant a *sweet, luscious, satisfying* liquor. Theodoret and Chrysostom, both Syrians, and therefore good witnesses, assert that shakar was "*palm wine*," and Dr. Shaw says, that "*this liquor is of a more luscious sweetness than honey*." The Arabs still call "*palm wine*," and palm juice, *Saccharon*, and also apply to it the name dispse, dipse, or dibs, terms of the same origin as the Hebrew דבש, Dabesh or Dibs, which is rendered honey in the scripture, and is the name of the honey, or rather sweet grape, or palm juice, which Jacob sent as a present to Joseph. Honey was no rarity in Egypt, but this *sweet* juice being far more delicious than honey, was doubtless a luxury, and therefore esteemed a costly present. It is worthy of remark, that dates, whence palm wine is made, are called by the Arabs, "*Dabash, honey or sweet fruit*." That sachar in scripture was sweet, is evident from the contrast expressed in Isaiah, xxiv. 9, "*Strong drink shall become bitter*;" rather "*sweet drink shall become bitter*;" Lowth translates the verse, "*The palm wine shall be bitter*;" and paraphrases it, "*All enjoyment shall cease, the sweetest wine shall become bitter*;" the contrast between shacar, "*sweet*," and the term "*bitter*," is here placed in striking opposition. That shacar, or strong drink, means wine is demonstrated from a comparison of Exod. xxix. 40. with Num. xxviii. 7. When the ordinance was instituted, God commanded "*that the fourth part of a hin of wine should be the drink offering*;" but this yayin or wine is called, in Num. xxviii. 7, shacar, "*sweet drink or palm*



wine: and surely the former text must be allowed to settle the meaning of the latter. As the palm tree abounded in Palestine, there is no doubt but shacar, sweet or palm wine, was just as common as the juice of the grape: and the fact that it was undrugged *shacar*, or *sweet* wine, demonstrates that it was not a fermented alcoholic drink. Every chemist knows that a sweet wine, or shacar, in those days, could not be a strong alcoholic beverage. That it is improper to call palm wine, "*strong drink*" is evident from the analysis of wines given by Mr. Beaumont in his Essay on Alcohol. It is there placed as the lowest or weakest of all wines; for while elder wine contains 9 per cent of alcohol, port 23 per cent, and even ale 8 per cent, palm wine contains only four per cent of spirit. According to the modern acceptation of the word "*strong*," as applied to wines, palm wine or shacar ought be called "*weak drink*:" and yet we have reason to believe that palm wine in modern times is much stronger than it was in the days of Moses. And this sentiment is confirmed by the fact of its being so remarkably sweet, that the term, "*dibs*, or *honey*," was applied to it. If grape-juice, which is exceedingly sweet, cannot produce a strong liquor because of an excess of saccharine matter; if sweet wines cannot be strong from their own fermentation, because the sugar is not decomposed and converted into spirit; then the luscious sweetness of palm wine affords a demonstration that it could not have been a "*strong drink*:" a "*sweet drink*" it was, but this very fact proves that it was not alcoholic. Its "*luscious sweetness*" also affords a reason why if it fermented it became acid. With no propriety therefore can the shacar of the days of Moses be called "*strong drink*" in the modern acceptation of the term. Having thus shown the character of what is called "*strong drink*" in the word of God; and having proved that it was palm wine, and exceedingly weak; we may conclude by saying, that if the scriptures any where commanded us to drink shacar, still it must be remembered that it is *shacar*, or *palm wine*, which is commended to us; and therefore our opponents must bring us *palm wine* such as was used in the days of Moses, before they attempt to enforce the command. To say that because sweet palm wine was used as a drink offering in the time of Aaron, therefore we ought to drink all the trash which is manufactured out of malt at the present period, is to reason without an argument. How ridiculous the reasoning would appear if placed in the following form:

If Aaron used *sweet and weak palm wine* for a *drink-offering*, then all good Christians ought to *drink brewers' strong beer, embittered with hops*: Aaron did use a *sweet* and

*weak palm wine* for a drink-offering: therefore all good Christians ought to *drink* brewers' *strong beer, embittered* with hops!!

In making the preceding remarks, I do not deny that shacar might be rendered inebriating by the addition of drugs; or that those who sought inebriation, hesitated to produce such a mixture; and wines thus drugged may constitute the sicera of which Jerome speaks; but still I must maintain, that when shacar is used in scripture, we are to understand a weak sweet palm wine, unless the context shall intimate the reverse: and, in such cases as the latter, if the drink is spoken of as intoxicating, it is, at the same time, placed under the anathema of holy writ. I have shown in a former quotation that the wines of Homer were "*μελιηδεα, sweet as honey*," and yet were rendered very stupefactive by drugs: still, though inebriating, they were not alcoholic, and therefore bore no resemblance to modern port, sherry, or beer.

9. **אִשִּׁיִּשָּׁה**, Ashishah, is by our translators rendered "*flagons of wine*;" but without any reason from the context. The word appears to be derived from **שָׁן**, Ash, fire. Pocock says the term means "*cakes of dried grapes*." Gesenius tells us that it means "*a cake, or hardened syrup, made of grapes*." Parkhurst explains it, "*Some confectionary ware prepared by fire*." The Vulgate calls it "*Similam frixam oleo*," "*fine flour fried with oil*." In the 2 Sam. vi. 19, David is said to have given the people bread and flesh, and "*a flagon*" (of wine). The word wine is added by our translators: in the original, nothing but the term "*ashishah*" is used, and which the Septuagint renders by the words, "*λαγανον απο τηγανον*," "*a pancake*," and in 1 Chron. xvi. 3, where the same fact is recorded, they have translated ashishah by "*αμοριτην*," "*a sweet cake*." In Hosea iii. 1, the marginal reading "*for flagons of wine*," is "*flagons of grapes*;" the word *grapes*, not wine, is in the Hebrew: but here the Septuagint uses the words, "*παιματα μετα ζαφιδος*," "*Sweetmeats with raisins*." Doubtless the word in Cant. ii. 5, has the same signification, and refers to a confection which was to be eaten with apples. We learn from the scripture that presents of dried figs, and of dried grapes or raisins, were common, and were evidently placed among the general articles of diet. In 1 Sam. xxv. 18, Abigail is said to have presented to David "*a hundred clusters of raisins* (or dried grapes), and two hundred cakes of figs." In chap. xxx. 11, it is recorded that David and his men gave to the young Egyptian whom they found in a state of exhaustion, "*bread, and he did eat, water, and he did drink*; and they gave him a piece of a cake of figs, and *clusters of raisins*, and his spirit came again into him." These philosophers



thought that nourishing food and *pure water*, and the *genuine fruit* of the vine and fig-tree, were excellent things for one who was exhausted; and we leave physiologists to say, whether alcoholic poison would have done him more good. We will only add, that in this case the medicine answered remarkably well. It is here especially worthy of notice, that they supplied him with *water*, not wine, to drink; and they gave him the *fruit of the vine*, or raisins, *to eat*. Ziba, 2 Sam. xvi. 1, brought to David "one *hundred bunches of raisins*, or dried grapes, a hundred of summer fruits, and a bottle of wine." The single bottle of wine, it will be seen, bears no proportion to the food; and David, it is said, put it *aside as a medicine*, "for such as be faint in the wilderness to drink." We read also of *eating* of the vine: a plain proof that they did not convert all their grapes into wine. These remarks prove that Ashishah does not mean flagons of fermented wine, but rather alludes to a confectionary, of which, perhaps, grapes or raisins formed a part; and it was some luxury of this kind that David gave to his people at the time when he removed the ark. Instead of making them all drunk with flagons of wine, he gave them bread and flesh, and some nourishing and palatable accompaniment; perhaps not unlike our English plum-pudding, or plum-cake, which, as every one knows, is made partly of raisins or dried grapes.

From these critical observations, it is evident that the different terms in the Hebrew Bible, which, in our translation, are rendered by the word *wine*, afford no countenance to the use of strong alcoholic liquors; but, to place this matter beyond the shadow of a doubt, I will look at those texts which are said to be favourable to wine-bibbers.

Melchizedek brought bread and wine to Abraham; but, what if he did?—this fact does not put *us* under an obligation to drink liquors which are demoralising our countrymen by thousands, and then sending them to a premature grave, and to an awful eternity, for which they are unprepared. Besides, as it is now placed beyond doubt that there were two kinds of wine, the one, under certain circumstances, "most useful and wholesome," and the other deleterious and deadly, were we not prejudiced by the love of these poisons, we should conclude, that so eminent a person as Melchizedek offered to Abraham an innocuous wine; and if such an example imposed on us any duty, it could only be a duty to drink *such wines* as the priest of the most high God gave to the weary Abraham. We must settle *what kind of wine it was*, and get some of it, before we can enforce the duty to drink it.

We have already noticed the character of the wine drunk by Noah and Lot, and can

hardly suppose that any man, however vile, would recommend us to use a beverage which sunk both these patriarchs, while under its influence, below the beasts that perish. We might as well commend the cup of Circe at once, as recommend such a liquor. But for the awful love of strong liquors, which now so fatally prevails in our country, the explanation which I have given of the drunkenness of Noah and Lot would be hailed as a rational interpretation, which entirely frees each of these pious men from the least voluntary participation in the crime of intemperance. But, alas! modern moderation-men, to justify themselves, must have Noah and Lot as pot-companions, and recklessly charge both with drunkenness.

It was predicted of Judah, Gen. xlix. 11, that he should "wash his clothes in the blood of the grape;" and that "his eyes should be red with wine, and his teeth white with milk." It is well known that Jacob's blessings were predictions, and were intended as instructions and cautions, as well as promises of prosperity. He foretold that "Reuben should not prevail;" that "Simeon and Levi should be scattered;" that "Issachar should be a servant or slave;" that "Dan should be a serpent;" and that "a troop should overcome Gad." The things foretold here were not good in themselves, nor, in all respects, reputable to the characters of his sons; and the blessing consisted in the benefit which might be derived from these instructive predictions. If garments stained with wine, and eyes red with wine, refer to the filthy manners and maddened looks of the drunkard, then Jacob foretels the drunkenness which, in after ages, degraded many of that tribe, and which mainly contributed to the downfall of the Jews, as is abundantly declared by the prophets. The fertility of Judah's vine may also have proved a snare to him: "Jeshurun waxed fat, and kicked." If, then, the text foretels the sensual habits of this tribe, surely no one will say that such a prediction puts us under an obligation to use a liquor which brought the Jews to ruin.

If, on the other hand, as most probably was the case, Judah's washing his clothes in the blood of the grape, is a metaphorical expression, employed to intimate the copiousness of his vintage; and if "the redness of his eyes," far from being taken in a bad sense, simply intimates the pleasure which would sparkle in the eyes of Judah, as he beheld the fertility of his vine, and partook of its fruit; then the text cannot be said to contain anything that sanctions the use of modern alcoholic drinks. We have before shown that fermented wines can never, with any propriety, be called "the blood of the grape;" but Judah's clothes were to be stained with this unfermented juice, as,



indeed, the garments of all would be who engaged in the vintage, or the manufacture of wine; but then it depended upon the will of the husbandman whether or not the blood that died his garments should become an inebriating liquor; and if he allowed it to do so, it no longer remained the "blood of the grape;" because fermentation, of necessity, would decompose it, dismiss nearly one-half, in the form of carbonic acid, and combine the remainder into another poison. We also know that alcoholic wines, by stimulating the nerves, *injure the sight*, and also *destroy the teeth*; and, further, that there are few persons who drink alcohol, whose *stomachs will digest milk*. Alcohol may brighten the eyes for a while, but the collapse or depression that follows this unnatural excitement, destroys their native lustre. Dr. Farre says, "It is a law of our nature, that the circulation falls off in a greater degree than it is forced." To be the subject, as all drinkers of intoxicating liquors are, of excitement and depression; to have sparkling eyes for an hour or two, and then dim eyes for as many more, is a state of existence which the Holy Ghost would never applaud. The intelligent eyes of Judah; his white teeth, and his capacity to digest milk, are incontestable proofs that the wine which such a person drank was not fermented. Our lovers of strong drink would do well to pause and duly weigh the facts of science and history, before they convert the patriarchs into drunkards, exhibiting eyes inflamed and maddened with wine, and borrowing all their strength and spirit from inebriating poisons. Here, alas! again we must observe, that modern drinkers, reckless of their own health, and of the effects of their own drinking upon others, show equal recklessness towards the characters of holy men of old, and actually attempt to draw them into the awful vortex into which they have voluntarily thrown themselves.

In the Book of Judges, chap. ix. 13, we read the words, "Wine that cheereth the heart of God and man;" this passage is often quoted as opposed to total abstinence. But intoxicating drinks produce only temporary excitement, and then leave their victim, though only a moderate drinker, to depression of spirits; and therefore, can hardly be said, "to cheer the heart." It is often the case, that intoxicating wines produce irascibility, anger, malice, and almost every vile passion; now all these dispositions are the very reverse of the scriptural idea of cheer or cheerfulness. God's being "cheered," or pleased with wine, cannot mean that he *drank it*, but that he viewed with pleasure and approbation, the libations which the people offered as a token of worship; and further, that as a father, he was pleased with what

afforded permanent strength and joy to his creatures. But to say that the Deity is delighted to view that unnatural, unmeaning, irrational, senseless, pernicious cheer, which alcoholic poisons produce, is little better than blasphemy. God, as a God of love, cannot be cheered or pleased with that drink which wages war with the very vitals of the human frame, which poisons the mind and the morals, which is one of the greatest obstacles in the way of his gospel, and inflicts a "second curse" on the church and the world, and drowns thousands in perdition. That Lucifer is cheered or delighted at the effects of such a wine is unquestionable, for it has done more than anything else to people the abyss in which he reigns; but to say that He who shed his own blood to save men from perdition, is pleased with that which proves a greater antagonist to his gospel, than any other with which it has been opposed, is to cast the deepest reflection on the benevolence of the Saviour. What! a God of mercy cheered with murders, thefts, prostitution, and vice of every form! cheered with hospitals, gaols, dungeons, executions, grave-yards, and the pangs of the lost! Far be it from us to attribute so gloomy a character to the gracious and merciful Ruler of the universe! Yet if he is pleased with the cause, he must also be pleased with the effect. We have already proved that alcoholic wines, taken even in small quantities, or drunk moderately, are pernicious; and this one fact affords a demonstration that they cannot be "cheering" or pleasing to the heart of Jehovah; when, therefore, in the text before us, wine is said to "cheer the heart of God," such a declaration proves that the beverage commended, was neither alcoholic, nor intoxicating. Now, as God was "*cheered*" with it *without drinking it*, why might not man be cheered without drinking too? The word here rendered *wine* is "*Tirosh*," which, as we have shown, very generally refers to the fruit of the vine on the tree, and often to the grapes before they are ripe. These, as they grew and ripened, cheered the heart of the husbandman, by promising a full reward to his labours.

The fact that it cheered the heart of man, affords additional evidence that it was not a pernicious drink resembling modern port or sherry; nothing can be more absurd than to suppose, that whatever "*cheers or rejoices* the heart," must be poisoned with alcohol. The Hebrew word שִׂמְחָה, *samach*, rendered "cheer" in this passage, is generally used to signify "*gladness or joy*;" now every one knows that to a hungry man's heart, bread will impart joy; to the heart of a thirsty man, water will impart a high degree of joy; to an intellectual and social being, congenial society will com-



municate the choicest joy or "*cheer*." Hence, in scripture, "both bread and water" are said to "comfort and cheer the heart." "Eat thy bread with joy, (or שמח, cheer), and drink thy wine with a good heart," are the words of Solomon, showing that *bread* could "*cheer*" the heart, and that the man might have a "good or merry heart before he began drinking. The same idea is expressed Zech. chap. ix. 17, "Corn shall make the young men *cheerful*," yet neither bread nor water is alcoholic; how preposterous then to conclude, that because the word *cheer* or *joy* is used in this verse, in connexion with wine, therefore, the wine mentioned must have been intoxicating or poisonous! Such an argument rests on the assumption, that for a beverage to be "*cheering*," it must contain in it a stimulating poison; this is to build on a foundation of sand, with a witness! That which gives permanent strength to the body, and thus supplies real healthful cheer to the animal spirits, must be nutritious and wholesome: "Comfort thine heart with a morsel of bread," said the father, in Judges, xix. 5; and Abraham made use of the same language to the angels; showing that bread can "*comfort or cheer*," and yet bread is nutritious rather than stimulating. So the juice of the grape, and also unfermented wines, were nutritious. The bride in Cant. says, "*Comfort me with apples*," applying to fruits the same term that was used respecting bread; and this was philosophically correct, for both apples and grapes were nutritive, and could therefore impart substantial comfort or cheer to the body. But press the juice from the grape or from the apple, let it ferment and be converted into alcohol, and instead of real strength or cheer, you have a stimulating spirit, which may for a while give an unnatural impulse to the heart, but which poisons at the same time that it excites, and if habitually used undermines the health, and produces chronic disease and weakness. If, therefore, the wine before us afforded healthful "*cheer or strength to the heart of man*," that fact is sufficient to prove that it was not *intoxicating* or *poisonous*.

I may here again observe, that in this text the word rendered "*wine*" is *Tirosh*, which we have before shown, generally alludes to the unfermented juice of the grape, and sometimes to the fruit of the vine in a state of immaturity; and in this parable the vine is introduced as saying, "Shall I have *my Tirosh*?" but the shrewd Jotham would never have introduced the vine talking so absurdly, as to call a liquor which man had impiously decomposed, and changed into a poison, "*my Tirosh*." If the vine could speak, it would certainly renounce all relationship to such a pernicious beverage, as the brandied adulterated trash,

called modern port and sherry. It is highly probable, that in the speech of Jotham the vine rather alludes to its fruit than any description of beverage which was obtained therefrom; hence, from the approbation of God bestowed upon the "*Tirosh, or new wine*," here mentioned, from its healthful and invigorating influence on the heart of man; from the fact that God was cheered with it without drinking it; from the phraseology of the parable itself, and from the poisonous character of alcoholic wines, we have a demonstration that the fruit of the vine which is *pleasing* to God, and really "*cheering*" to man, is not an alcoholic poison.

In Psalm civ. 15, God is said to *bring forth out of the earth* "*wine that maketh glad the heart of man*;" here there is an evident allusion to the juice of the grape, which is *produced out of the earth*, and not to the poisonous liquor which impious man produces by decomposing the drink which Jehovah has formed, and, after decomposition, causes to combine and form a poison. This wine also was made by a God of love, to impart real gladness or cheer to the heart of man; but the alcoholic wine which *man manufactures*, gives only an artificial and unnatural stimulus to the constitution, and *poisons* while it stimulates. The wine which *God produces* out of the earth is nutritious, and therefore really supports and refreshes and gladdens the heart; but the drink which man obtains out of the fermenting vessel, is more fraught with poison than nutriment: and to suppose that the inspired voice of scripture would characterise the unnatural, the senseless, and pernicious excitement, which such vile liquors produce, by the name of "*cheer*," is to insult the Holy Spirit. It should be observed, that the same word is rendered "*glad*" in this text, which is translated "*cheer*" in the verse from the Book of Judges which we last examined; and our imagination, that a wine which "*cheers*," must be intoxicating, arises from the fallacy of our own vitiated taste, which suggests to us that partial or entire inebriety is essential to gladness. But to explain the words of the Psalmist, we ought to understand the mode of manufacturing wines in those days, and also the drinking habits of the people; the wine which most naturally agrees with the human constitution, and the character of the person to whom it is recommended. Besides, it should be remembered, that God made the wine which David tells us "*cheers the heart*," but God never made an alcoholic wine. Nowhere in nature is alcohol produced by the hand of God! *Alcoholic wines are the sole work of man*; therefore, as the wine here recommended was the work of God, we have a demonstration that it was not



*poisonous*, and consequently not intoxicating.

The chief wines mentioned in scripture are those of Lebanon and Helbon, and these, Mr. Buckingham says, are the principal wines of Palestine at the present day; the former, he adds, "are *boiled* wines, made of grapes as large as plums." We have before stated, that the grapes of so warm a country as Palestine were too sweet to produce a strong wine; and if the juice of these was boiled, it must have been impossible for such an inspissated syrup to ferment. Hosea says, "The scent thereof, (זכר) the memorial or praise of *him*) shall be as the memorial or praise of the wine of Lebanon;" showing that this *boiled unfermented wine* was in much repute. M. La Roque, in his *Itiner. Syr. and Liban.* remarks, "It would be difficult to find any other wine so *exceedingly* choice as that which was presented to us, and which led us to conclude that the *reputation of the wine of Lebanon* mentioned by the prophet, is well founded."

"The wine of Helbon," mentioned by Ezekiel, Mr. Buckingham observes, is a *rich sweet wine*; the name of Helbon signifies "*sweet or fat*," this wine was made at Damascus, was exported, was a part of the merchandise of Tyre, and in the time of Richard III., was brought to England under the name of "wine of Tyre." Nehemiah, alluding to the *sweet wines* of his day, said to the people, "Eat the fat and drink the *sweet*." Hence it is evident, that the two wines most esteemed in the Holy Land were boiled wines, were thick and *sweet*, and consequently were not alcoholic; and these wines were the liquors which the Psalmist says "made glad the heart of man;" not being converted into poisons by fermentation, and retaining the original saccharine matter of the grape in a state of concentration, they were nutritious to the body, pleasant to the taste, cheering, refreshing and strengthening to those who drank them.

It is also evident from Hosea, that these sweet wines were in high repute; hence he predicts that the "scent," or, as the margin literally expresses it, "the memorial, the remembrance, or praise of God's Israel, shall be as (the memorial of) the wine of Lebanon." No phraseology could more fully represent the estimation in which these *sweet, unfermented wines* were held. If the memorial of them was so fondly cherished by the people, then how cheering, how gladdening must the taste of them have been! And in this their taste for weak sweet wines, they seem to have agreed with what we have proved to have been the popular taste of the Greeks and Romans. A taste for sweet drinks is natural, the taste for alcoholic drinks is acquired, and therefore *unnatural*;

many whose stomachs are poisoned with alcohol, loathe sweet beverages, but teetotallers have this taste gradually restored.

Here also we have wines which will not injure the human frame, nor inflame the human mind, nor endanger human morals, and, consequently, a wine which God the Spirit could commend. In warm countries the inhabitants can live on food less nutritious than in colder climates, and we know that saccharine substances are less nutrient than animal or farinaceous food. How benevolent then is the provision of Providence, that all hot countries should abound in these delicious, saccharine fruits! Such especially is the grape, and such its juice when preserved without fermentation; when concentrated by boiling, diluted with water, or converted into an agreeable acid, what Cato calls an "*acetum pulcherrimum*." In either of these forms, we have the "wine that maketh glad the heart of man." But to suppose that by converting it into a *fiery* poison, and thus causing it to scorch the stomach and nerves of him who was writhing under the rays of a torrid sun; and to increase the thirst of him who already was dying for the want of some *cooling* draught, a wine would be produced which would "cheer the heart of man," is the very height of absurdity. Give to the thirsty Arab or Syrian a pint of modern port or sherry, charged with *twenty or twenty-six per cent.* of alcohol, and will his thirst be quenched, his natural strength increased, or his "heart cheered?" Will he thank you for the draught? Would not a "cup of cold water," or a bottle of unfermented wine, be ten thousand times more suitable, agreeable, and beneficial? Every one who knows anything of human physiology must answer in the affirmative. In a late publication, Mr. Hoskins says, that in Egypt there is nothing so healthful or refreshing as the waters of the Nile, and that in visiting the pyramids, in consequence of using this beverage, he bore the heat of the climate without inconvenience, while those who drank alcoholic drinks were generally suffering from disease and exhaustion.

In examining the expressions, "wine that maketh glad, or that cheereth the heart of man," we must not forget that they were spoken by the Holy Ghost. Now God the Spirit is distinguished for *truth, knowledge, and benevolence*. His veracity would not allow him to affirm that a fermented pernicious drink, which actually poisoned and scorched the body, and corrupted the morals, was a drink which "*cheered the heart of man*." And his perfect knowledge of the physiology of our frame, and his benevolent regard for the human family, would equally prevent him from commending what is baneful. But we know that all intoxicating drinks are pernicious, and therefore the



wine spoken of in the text in question was not an alcoholic liquor.

Before I dismiss this subject, I may be allowed to mention the medicinal character of wines, and indeed that wine was a principal medicine in Palestine. When Ziba brought David a bottle of wine, he put it aside for "the sick and faint in the wilderness." It is also said, "give strong or *sweet* drink to him who is ready to perish." Here, as well as in other texts, the medicinal qualities of wine are mentioned. May not the passage, "*wine that cheereth or maketh glad man's heart,*" include some allusion to the health and joy which the sick very frequently derived from these drinks? When Christ healed diseases, he imparted "cheer and joy" to the people. Recovery from disease is generally a time of *joy*. Have we never thanked God for medicines? And may not the text before us have some reference to medicinal wines? but surely no one would recommend that people in health should daily drench themselves with medicines. It should also here be remarked, that, in Pliny's time, "the best and the most wholesome wine, the '*utilissimum et saluberrimum vinum,*' was, on the authority of medical men themselves, that which had not fermented, and to which nothing had been added to the juice. View this text, therefore, in whatever light we may, it affords no countenance whatever to the use of modern wines, beer, or cider.

In Deut. xiv. 26, we read, "Thou mayest bestow the money for whatever thy soul desireth, for oxen, for sheep, for wine or strong drink," &c. Having already explained the meaning of shacar, and shown that it chiefly refers to palm wine, which was a "*sweet luscious wine,*" and therefore as weak as it was sweet; having also proved that the wines of Palestine were *sweet*, *boiled*, and consequently free from alcohol; and having shown from Nehemiah that "*sweet wines*" were used at Jewish festivals; this passage can afford no evidence that total abstinence is contrary to the law of Moses; that poisonous alcoholic wines were used at the passover, or ought to be drunk in our day. Supposing that any lover of wine could show that what was here left perfectly *optional* to the Jewish people, is now become a rigid law binding all good christians to drink wines, whatever may be the consequence; still, even then it could only command us to drink *such wines* and sweet drinks as were in use in the days of Moses. You must not only bring us the command, but *produce the liquor also*, or else the injunction would be nul and void. But in this direction there is nothing binding upon us, nor can the least evidence be produced that the drinks mentioned were intoxicating.

The wine mentioned in 2 Chron. ii. 10, which Solomon agreed to give to Hiram, King of Tyre, has sometimes been brought forward as a reason why we ought to drink poisonous wines and brewer's beer. The argument stands thus: Solomon gave Hiram "twenty thousand baths of wine;" *therefore* Christians ought to drink port, sherry, and brewer's beer, &c.!! But unfortunately, Solomon gave Hiram twenty thousand baths of oil; just as much oil as he did wine, and therefore if we are to do all that Solomon did, we are bound to take as much oil as we do wine! Further, as this argument is based upon the hypothesis that we are to do every thing that Solomon did, it would naturally follow that we ought to worship as many idols as he did! It is worthy of remark, that the account of this bargain, recorded in the Book of Kings, omits to mention the wine as a part of the food for Hiram's household; may we not therefore conclude, that the wheat and the barley were for Hiram's household, and that the oil and the wine were intended for the market of Tyre? Ezekiel mentions the wine of Helbon or Damascus as one of the important articles of the trade of Tyre, and we have before shown that this wine was even brought from Tyre to England. But be that as it may, the fact that Solomon gave to Hiram 20,000 baths of the sweet wines, or acid wines of Palestine, can never suggest that we ought to drink liquors which are destroying the health and morals of the country.

Eccles. ix. 7. "Drink thy wine with a merry heart," is said to countenance the use of intoxicating liquors. But here the subject to be proved is assumed. Not a particle of evidence can be adduced to show that this wine was an inebriating liquor. If it was the "wine of Lebanon" it had been boiled, and unless it was drugged could not intoxicate; and we will not insult the Holy Spirit by insinuating that he commended the people to drink liquors adulterated with poisons. If it was the "wine of Helbon," then it was *sweet*, and therefore was not strong. If it was sour wine, such as Cato made, and which was in use in the time of Boaz and of our Lord, then the acetous fermentation had taken place, and destroyed the spirit of the wine. Whichever of these drinks was recommended, we are sure that it bore no resemblance to modern port or sherry, or ale or porter, and therefore cannot sanction the use of such liquids. It should be observed that, in the verse above, we have the words, "Eat thy bread with *joy*, and drink thy wine with a merry (Hebrew, "with a *good*") heart, showing that the bread rather than the wine was the source of "*joy*." The word rendered "*joy*," also,



is the term *שִׂמְחָה*, which in Judges is translated, "wine that *cheereth* the heart of God and man," and in Psalm civ., "wine that *maketh glad* the heart of man." I can hardly believe that the Holy Spirit, who well knows the character of intoxicating liquors, would ever recommend any individual to drink alcoholic poisons with a "*good heart*;" this would be to encourage the use of a beverage which has caused, and is still causing, an unparalleled amount of disease, misery, crime, and death. Besides, as they were to drink with "a good heart," it intimates that they were to have the "*good heart*" before they began to drink, and therefore did not get this good heart out of the wine bottle. The man who will tell us that modern port or sherry will produce a good heart deserves not to be reasoned with.

I have heard the words, "Give strong drink unto him that is weary," &c. advanced as a reason for the daily use of our modern deleterious drinks: but unfortunately for this argument, the text quoted recommends total abstinence to men in health, and proposes to confine the use of wine and *sweet* drink to those who are diseased. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor princes sweet drink. Give sweet drink to him who is ready to faint, perish, or die, and wine to him whose life is embittered by affliction; let him drink and forget his bitterness, and remember his affliction no more." Here the medicinal qualities of wine are referred to; and further, their use is prohibited to kings and princes, and it is plainly suggested that none ought to drink them but those who are diseased. A passage more favourable to total abstinence could not be produced. What if the inspired writer, instead of mentioning wine, had recommended rhubarb, and had said, "Give rhubarb to the diseased and afflicted;" would the wine-bibbers of our day have asserted that the text intimated that all persons in health ought to take daily potations of tincture of rhubarb? Yet this would have been just as reasonable as to conclude that because wine and sweet drink are prohibited from all but the diseased, therefore it is the duty of every one to use them. It may be objected that these wines were stupefactive, because they produced forgetfulness. Granted; still, as they were "*sweet*," they were not alcoholic; and I have before shown from Homer that wines might be as "*sweet as honey*," and yet when "tempered with drugs," possess amazing power to assuage grief or relieve pain.

The fact that our Lord, by a miracle, produced wine at the marriage of Cana, in Galilee, is urged as an invincible argument against total abstinence from alcoholic drinks. But this, like every other reason

of the kind, is based upon the groundless assumption that the term "*wine*" always refers to the *same kind* of intoxicating drink, whereas history, science, and even modern usage, show that such a conclusion is altogether false. Among the Jews, Greeks, and Romans, there were various descriptions of wines. There were the drugged, fermented, poisonous wines, injurious to the bodies and stupifying to the minds of those who drank them; and there were also the sweet, delicious, nutrient, or delightfully acid wines, which would delight and please every palate, would nourish the frame, quench thirst, refresh and cool the weary, and injure no one:—now, we ask the reader to judge, which of the two the benevolent Redeemer was most likely to produce? He knew he could poison and inebriate the guests with a pernicious drink, or he could delight their taste, and cheer their hearts, with a wine delicious as nectar. He understood physiology, and regarded morals more than we do. He knew that alcohol, opium, henbane, and hellebore, waged deadly war with the vitals of man, and at the same time stupified his mind and corrupted his morals; did he, therefore, go to the trouble of polluting the wine he made with these pernicious ingredients, or did he give them what resembled the pure and wholesome blood of the grape?" We leave the advocates of strong drink to reflect whether or not they are honouring the blessed Redeemer, when they assert that he produced for his friends a poisonous beverage: and especially as he did so in a perfectly arbitrary manner; because he could as *easily* have called into existence a harmless and delicious drink, and have pleased the guests without injuring their health or endangering their morals. In looking at this text, most persons are beguiled by the terms "*good wine*." Our vitiated and drunken taste has corrupted our mother tongue; and with us a liquor is pronounced "*good*" in proportion to its strength; that is, in proportion as it is *spirituous, poisonous, and bad*, it is called "*good*!" But words were not so abused in the time of our Lord; instead of strong or intoxicating wines then being esteemed "*good*," Pliny, and Plutarch, and Horace, &c., &c., intimate that "*pocula vini innocentis*," or innocent wine, was the best. Wines deprived of all *strength*, or of all power to become spirituous, were considered the most valuable. The "*utilissimum vinum*," the *most useful wine* was that which had no strength; and the "*saluberrimum vinum*," *most wholesome wine*, was that which had not been adulterated "by the addition of anything to the must or juice." Because we call "*evil, good*," by calling alcohol "*good*," we ought not to insult antiquity by affirming that the people at the



marriage of Cana were equally absurd; or to aver that our Lord made a wine suited to the *drunken taste* of 1838, rather than to the *good taste* of the year A.D. 31.

The custom of bringing on an inferior wine as the feast proceeds, "procedente mensa," is particularly mentioned by Pliny, lib. 14, cap. 13; but the same naturalist tells us that a "*good wine*" was one which was destitute of spirit, and therefore shows that by a worse wine he does not mean a weaker wine, but rather a *stronger* wine, or one that was disagreeable to the taste.

In a work published in 1742, the Rev. W. Law, in some animadversions on Dr. Trap, has satisfactorily proved that at the marriage of Cana, the whole of the water in the vessels was not changed into wine, but only that which was drawn into the cup and presented to the governor of the feast. Indeed the vessels were filled brimful of water, and must have appeared full of water to the company; and the water was changed into wine as it was drawn into the cup; and in this appeared the greatness of the miracle, that from pots filled with water, at the command of the Son of God, wine could be drawn. Here then we have not a number of vessels filled with wine, but only a few cups, or perhaps not more than one cup, and therefore nothing to encourage the custom of drinking large quantities of even innocent wine, which in that day was one very popular species of drunkenness. Drunkards, in that day, were those who drenched themselves with liquor, and generally with a liquor that would not intoxicate. From an examination of this text, then, we find that there is nothing in it to encourage the use of much wine, or of any kind of alcoholic drink whatever. For we may rest assured that he who came to cure all manner of sickness and disease, to save men's lives and to improve their morals, and for both these purposes wrought many a miracle, did not, in the first display of his miraculous powers, change the water in these vessels into something worse than itself, and produce an alcoholic poison which injured the bodies of the guests with whom he was associated, and whom, most kindly, he sought to gratify and please.

Those who insist that the wine made by our Lord for the marriage of Cana was an intoxicating drink, appear to be reckless of everything except their own taste for modern wines. The narrative intimates that they had been drinking, and had drunk all that was in the house. The expressions, "ὡς ἐξήσαντος οἴνου," mean "wine was out." They had consumed all that was provided for the wedding. The remarks of "the ruler of the feast" suggest that they had "*well drunk*," or already taken some quantity; otherwise the words, "thou hast kept the good wine until now," can have no

meaning. But the term, *μεθυσκω* whence "*μεθυσθῶσι, have well drunk*," is derived, is the word which in other places is rendered "*drunk*." According, therefore, to our opponents, the guests had well drunk, or, as the word literally signifies, were *already drunk* with a liquor as strong as modern port; and after they were thus intoxicated, our Lord, by a miracle, produced a large quantity of *very strong* wine that they might keep on drinking after they were already drunk. This interpretation is fully involved in the ideas of modern tipplers, and, one would think, is sufficiently awful to make every wine-bibber suspect that he has mistaken the character of the wine in question. On the other hand, the principles laid down in this essay make every thing plain, and completely exonerate our Lord from the charge of encouraging drunkenness. We have shown that in those days, the most popular wines were those destitute of any strength. This is the assertion of Pliny, who was contemporary with our Lord. We have also proved that the word rendered "*drunk*," did not, at that period, mean to intoxicate, but only to drink freely, or to be filled with liquor; consequently a man could then be "*drunk*," without being intoxicated. At the marriage of Cana the people had already been drinking an innocent wine, and when this was out, our Lord produced some more of the same description, and thus gratified the guests without endangering their health or their morals, and at the same time showed forth his own glory. The wine he made was *good* for the people in the true and proper sense of the word *good*. "*Good wine*" here meant an innocent, wholesome wine; and not, as our moderation friends insinuate, a wine poisoned with alcohol, or rendered destructive by some pernicious drug, and therefore, in reality, a "*bad wine*."

The narrative also demonstrates what I have elsewhere asserted, that *μεθυσκω* does not mean intoxication in the modern conventional acceptance of the word. The people at the marriage of Cana were drunk without being intoxicated; and Joseph's brethren were "*yishakeroo, merry with him*," literally, "*drunk with him*," and yet they were not poisoned with alcohol, nor stupefied with drugs.

Paul's recommendation of wine for the diseased stomach of Timothy, is almost in every one's mouth as affording an irrefragable argument why men, who have no disease at all, should drink alcoholic liquors daily. The case here is a medical one, and therefore can afford no rule to regulate the conduct of persons in health. What if epsom salts had then been in existence, and the apostle had directed Timothy to take a dose now and then? I think the very tender consciences of our modern lovers of strong drink would not have been pained, although



science and history had announced that total abstinence from that medicine was much the best thing for persons in health. If because remedies for the sick are mentioned in scripture, therefore persons who are *not sick* are placed under a sacred obligation to use them daily, then ought we not merely to adopt the wine recommended to Timothy, but all the other remedies prescribed in Holy Writ. As a plaster of figs was commended to Hezekiah, we ought every one of us to wear the same external application; and as, in exact accordance with the ancient medical advice of Celsus, St. James recommends the sick to be anointed with oil, then ought we every day of our lives to rub our bodies with that ingredient, and instead of adopting the doctrine of "extreme unction" from the Catholics, ought to teach and enforce the great duty of "*daily unction*" as a practice enjoined in Scripture, because James directed this remedy for the sick! Indeed, oil is very frequently spoken of in the Bible in the highest terms, and certainly placed on a par with wine; and yet I do not find any persons whose consciences are afflicted because they do not make a greater use of oil, or who consider that they are bound to employ it, although their doing so should destroy thousands annually.

But those who plead the apostle's commendation to Timothy would do well to consider what wine it was which St. Paul prescribed. There then existed in the Roman empire, through which Timothy had to travel, hundreds of different sorts of wine; and the character of very many of them the very opposite to each other; will our opponents tell us which of these it was that Timothy was to drink? Aristotle, Pliny, Columella, Philo, and others, some of them contemporary with St. Paul, affirm that many of the wines of that day produced "head-aches, dropsy, madness, dysentery, and *stomach complaints*:"—did the Holy Spirit recommend these? The same writers tell us that wines destitute of all strength were exceedingly wholesome and useful to the body, "*salubre corpori*:"—did he recommend these? Pliny and Columella give us various receipts for making medicinal wines, and some of these are particularly commended for a *diseased stomach*, "*ad imbecillem stomachum*," and for general debility. Such was "myrtle wine," "squill wine," &c.:—were these prescribed? Surely the apostle did not recommend to "his own spiritual son, whom he tenderly loved in the gospel," those wines which would increase the complaint in his stomach and his general debility. It could not be port, or sherry, or beer, or cider, that he prescribed, because these did not then exist; and if they had, as they would have produced as many ulcers on the *weak* stomach of Timothy in the A.D. 50 as they did on the *healthy*

stomach of St. Martin in 1826, they could not have been commended by the Holy Ghost. What a bad cause that must be which requires for its support that we should convert the holy apostle into an empiric who poisoned his patient by prescribing for his diseased stomach a liquor that increased its maladies! Is it not more rational to conclude that it was an innocent or a medicinal wine which Timothy was directed to use. 'T is true the wine is not named, because the common sense of the patient in this case would induce him to take as a medicine, *medicinal wine*.

"The wine put out into new bottles," is spoken of as an illustration, and therefore contains no commendation of any wine whatever. You might as well say, that because we are to take the helmet of salvation, and the breastplate of righteousness, therefore every real Christian ought to dress himself in ancient armour, as to argue that because our Lord borrows an illustration of his discourse from wines, therefore we all ought to drink alcoholic drinks. But independent of the incoherence of this absurd argument, it can be shown that the reference in the text is to an unfermented wine. If the wine had already fermented, then it would not have fermented again to such a degree as to have burst the vessels: if it had been intended to allow it to ferment, the *mouth of the vessel would not have been closed*, the carbonic acid would have been permitted to escape, and consequently would not have burst an old bottle. No man who wished his beer to work would bung up the cask; and no person who wished wine to ferment would be so foolish as to tie up the mouth of the bottle. Fermentation, if confined, would burst the strongest cask, but if left open for the carbonic acid to escape, an old vessel would not be endangered.

The art required was to keep the new wine from fermenting, not to keep the bottles from bursting. The new bottle was not stronger than an old one, probably not quite so strong; besides, fermentation, Job tells us, would burst "new bottles." The difference between the new bottles and the old consisted not in the relative proportion of their strength; but arose solely from the fact that the new bottles had in them no *fermentable matter*. The wine would naturally soak into a skin bottle, and when it was poured out, the oxygen of the atmosphere would render the inner coat of the skin *fermentable*, and new wine put into such a bottle would certainly ferment and burst the vessel. Mr. Beardsall of Manchester, who has succeeded in making unfermented wine, happened to put some into old ginger-beer jars, but to his astonishment the bottles began to burst, and, on examining them, he found that they had not been washed clean;



some yeast, used in making the ginger-beer, remained on the inside of the bottle, and this caused the wine to ferment. So the old skin bottle was fermentable, and therefore would cause the new wine to work. The new wine in the new jars of Mr. Beardsall kept very well, but that in the old jars fermented and was lost. A new bottle or skin also would be less *porous* than an old one, and therefore more effectually exclude the air; the oxygen of the atmosphere is essential to the vinous fermentation of *grape juice*; if excluded, the wine cannot ferment, and a new skin would more effectually shut it out than an old one. Further, wool and hair are bad conductors of heat. Hay, hair, or wool are the best things to preserve ice in if we wish to keep it from melting. The wool and hair of new skins would be more perfect non-conductors of heat than of old ones, just as a new garment is a better non-conductor than an old one; and in this respect a new skin was preferable to an old one to prevent fermentation. This exposition exactly accords with the design of the illustration. The duties which the Pharisees wished to impose upon the disciples were like new wine; and the hearts of the disciples were like old bottles, which have in them fermentable matter, and are ill adapted to resist and exclude heat and air; our Lord, therefore, very wisely objects to the admission of new wine into such imperfect vessels. Contrary to nature, these spiritual bottles would get pure and unfermentable in time, and then be able to contain new wine, and preserve it without fermenting. We must not then forget that our Lord alludes to bottles that would entirely preserve the wine from fermenting, rather than to those which could bear the fermentation of wine without breaking. I have seen the strongest bottles shattered by the vinous fermentation of small-beer: I have known the strongest casks burst by the fermentation of cider in consequence of its having been bunged up before the liquor had done working; and a new skin bottle would have been rent by the fermentation of new wine. The vessel they required was not one that could *bear fermentation without breaking*, but one which would effectually preserve the wines from fermenting; and, therefore, the text alludes to the custom of preserving wines from fermentation, which both Pliny and Columella inform us was common at that very period when the Saviour uttered these words. It is worthy of observation that our Lord speaks of *new skins* as adapted to preserve wine from working, and Columella, in giving the receipt for making unfermented wine, especially directs that it should be put into *new amphoras*, and to render them more proof against the air, orders them to be plastered with pitch, lime, or gypsum. I have noticed that when preserves have undergone the acetous fer-

mentation, it has always been in consequence of the porous character of the pots in which they were put, or the admission of air through the covering. Need I say how exactly this interpretation agrees with the idea which our Lord's discourse is intended to convey. That religion, or those principles, which are weak, are easily agitated and put into a state of spiritual fermentation; they are *fermentable*, and readily penetrated and agitated by every wind of doctrine; but those which are firm, strong, and mature, are like *new, pure, imporous bottles*, and therefore preserve the heart from needless agitation.

I just now hinted a passage in the book of Job, which alludes to the custom of preserving wines from fermentation: "Behold, my belly is as wine which hath no vent, it is ready to burst like *new bottles*." Job, xxxii. 19. This text shows that wine, in a state of fermentation, would burst even "*new bottles*." In such a case, all the care necessary to prevent fermentation had not been taken. Perhaps the bottle was not quite full, or may not have been closed immediately, or may have been put into a very warm place, or the juice may not have been properly filtered; and, in either case, the admission of heat and air would have set the wine to work. But it is evident that the design was to keep the liquor from fermenting. Else why *close the bottle*? All the wine asked for was a vent for the carbonic acid; it was, therefore, only to *untie the bottle*, and all would have been saved. Besides, if they had wished to have a fermented wine, they would not have closed the vessel until the working was over; but, in their anxiety to keep the liquor from working, they often risked their bottles, and sometimes even "*new bottles*" were rent. This fact most unquestionably proves that there was a custom, both in the days of Job and of Christ, of endeavouring to preserve the juice of the grape from fermentation, and our Lord's remarks show that the attempt was generally successful, while the words of Elihu intimate that it sometimes failed. They were driven to this custom by the character of their fruits, and the heat of the climate. The fruits were *so sweet* that only a weak wine could be produced by fermentation, and the heat of the country soon caused these weak wines to become sour and ropy, and therefore great efforts were made to prevent fermentation altogether. Besides, there is reason to believe that the people relished the *pure sweet juice* of the grape, and therefore were anxious to preserve it as near as possible in its native purity.

In connexion with the preceding words our Lord said, "No man also having drunk old wine straightway desireth new, for he saith the old is better." This passage is said to favour the idea of fermented wines, but in what way it is difficult to see. The



words might be read "*no drinker*" of old wine immediately desireth new," &c., and may simply allude to taste. The drinker, or he who has a taste for old wines, does not prefer new; and the same is true of the drinker of the new wine, he does not prefer what is old. We have among us different tastes: one man prefers new beer, and another prefers old, and of course the tastes of such persons are opposed to each other. But the words may be further explained. Old wines among the Romans signified weak wines, very thick wines, wines that had not fermented and would not ferment. Pliny says that the opimian wine, which was the oldest wine, was "*as thick as honey*;" it was therefore a syrup rather than what we should call wine, and was as weak as it was thick; for the same naturalist tells us that out of all their multitudes of wine, "*the falernian was the only one that would burn*." He adds, "*Levisimum est quod celerrime inveteratur, minus infestat nervos quod vetustate dulcescit*." "*The lightest wine is that which becomes old the soonest, and that which sweetens by age is less injurious to the nerves*." Yet these aged or feeble wines, these light and *sweet wines*, were much sought after; not for their *strength*, but for their *weakness*. Various arts were employed to give their wines a premature old age. They placed them in fumaria and ovens for this purpose, that they might be inspissated and sweetened by the heat and smoke. "*Inveterari vina suecisque castrari*;" "*Wines were rendered old or feeble and sweet, and completely deprived of all their strength by the filter*." A sweet weak wine was therefore the "*old wine*" most sought after, so that we have no reason to conclude that because a wine was old, therefore it was a strong alcoholic drink. It is a query whether in the time of Christ such a wine would have found a single taste which it would have suited. The unfermented wine which I have made has greatly improved by age. The longer it has been kept, the richer and finer its flavour has become, and therefore has most fully illustrated the truth of this passage.

But our Lord, we are told, drank wine at the Passover, and was called "*a wine-bibber*," and he did not deny the charge.

In answer to the latter remark, it may be said, that he was called a glutton at the same time. Was the charge of gluttony true? Who will dare assert that it was? Yet he did not deny it; and why? His enemies, and every one else, knew that it was false: and if the gluttony was false, why not the *wine-bibbing*? It should be observed that the word rendered "*wine-bibber*," simply means a "*wine-drinker*;" yet in this passage a *wine-drinker* and a glutton are placed on a *par*, plainly showing that in those days it was a disgrace for a

man to be an habitual drinker of wine, and consequently that water, and not wine, was the general drink of the people. To say that because the Jews *falsely* accused our Lord of being an habitual wine-drinker, therefore we ought to drink alcoholic poisons, is the same as to say, that because they *falsely* accused him of "*gluttony*," therefore every Christian ought to be an epicure or gourmand!

As for the wine drunk at the Passover, we have the best proof that it was not fermented. The word חֶמֶץ, Chomits, in Hebrew, signifies "*leaven*," "*vinegar*," and every kind of fermentation. It refers alike to the panary, the vinous, and the acetous fermentation, and where it stands for an evil doer, designated "*vir corruptus*," or a corrupt man, stands for the putrefactive fermentation. Now, the Jews at the Passover were commanded to have no leaven in their houses; and they, from that day to this, understood the term to refer just as much to fermented liquors as to fermented bread, and therefore at the Passover were exceedingly careful that no fermented wines should be among them. Mr. Herschell, a converted Jew, in a work recently published, states that "*the word chomits has a wider signification than that which is generally attached to 'leaven,' by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors*." While, therefore, there are four days in the Passover week on which business may be done, being, as it were, half-holidays, a distiller or brewer must suspend his business during the whole Passover. And I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command, "*to put away all leaven*," by any ingenious shift, but fulfil it to the very letter. I know an instance of a person in trade who had several casks of spirits sent him, which arrived during the Passover. Had they come a few days sooner, they would have been lodged in some place apart from his house until the feast was over; but during its continuance, he did not think it right to meddle with them, and therefore had the spirit poured into the street. It is said, that not long since, a Jew on the continent staved in several casks of wine that were on his premises, and which he had not been able to dispose of previous to the Passover. At the present day, the Jews are especially careful in preparing their wine for the Passover, and make it by pouring water upon dried grapes or raisins, much in the same manner that Colomella prescribes for making the wine which the Romans called "*Passum*," and which, Polybius says, females were allowed to drink because it would not intoxicate, and was used to quench thirst. It may be said, if the Jews had any unfermented wines among them,



they might have used them without having any fermented liquor on their premises, or violating the divine command, to "put all leaven or ferment out of their houses." True. But then it must be observed, that the fear, lest any of their wines should have undergone any kind of fermentation, the vinous, acetous, or putrefactive, induced them to manufacture a new drink from the "passa uva," or dried grape, which they were assured could not be subject to any kind of fermentation. It is, therefore, certain, that our blessed Lord did not use a fermented alcoholic liquor at the first sacrament. It is in allusion to the wine made from raisins, and which was much inferior to the pure juice of the grape, that our Lord says, "I will no more drink of the fruit of the vine until I drink it new in my heavenly father's kingdom." As though he had said, Now we drink "passum," wine made by pouring water upon dried grapes; then we shall drink virgin wine, the blood of the grapes of paradise, the nectar of heaven. The spiritual import of this sentence exactly accords with the beautiful contrast suggested by a reference to these different wines. Hence those Christians who use unfermented wine at the Lord's table, have the countenance of history, and the example of the blessed Redeemer in support of their practice, and certainly partake of drink much more resembling ancient wines than port, sherry, or brandy, or any other liquor polluted with alcohol.

Speaking of the word *chomits*, "leaven," we have observed that it is sometimes rendered by the term "vinegar." In Ruth, Boaz is said to have told the damsel, "to dip her morsel in the vinegar," or *chomets*, showing that this sort of liquid was used by the reapers in the harvest field of Boaz. The Roman soldiers gave our Lord vinegar to drink, proving that acidulous liquors were then in use in Palestine. We have also seen that Cato's family wine was "*vin-aigre*," a species of sour wine; and we learn from other sources that vinegar, or *sour wine*, was the wine drunk by the Roman soldiers. Dr. Shaw tells us that palm wine becomes tart; we know also that *sour milk* is a favourite drink in many warm countries. In our own country, cider and other fermented drinks soon become subject to acetous fermentation in warm weather. In these facts we have a proof that in Palestine, in which country fermented wine could not have been so strong as cider, the acetous fermentation must almost immediately have followed the vinous, and therefore, if their wines were not filtered, cooled, and put into new bottles, or boiled and inspissated so as to concentrate the sugar, fermentation among them must generally have produced vinegar; and accordingly we find that sour wine was

one of their common drinks. And, in the fact of the vinous fermentation in warm climates so soon passing into the acetous, we have a wise provision of our gracious Creator. Alcoholic drinks are particularly injurious in hot countries. In them, the constitution of man is subject to sufficient exhaustion from the heat of the climate; and if to this you add a fiery poison, his frame must soon sink under the double excitement and waste to which it will be subject; but, if instead of using a beverage charged with liquid fire, an acidulous and cooling drink be taken, in such a liquor you have a principle which must greatly counteract the heat to which the body is externally exposed. Hence we find that many of the most juicy fruits of warm countries have in them a portion of acid, and the vinous fermentation is almost immediately followed by the acetous; and not only are these sour wines and juices cooling to the frame, but there is something in their very nature which prevents persons from drinking more than their system demands, and thus, not merely disease, but drunkenness and its consequent vices, are prevented.

In offering these remarks on the wines of Scripture, I have nowhere attempted to deny that inebriating liquors existed in Palestine; all I contend for is, that there were wines which did not intoxicate, and that these latter are the only ones which a God of love and mercy could recommend. He has created us with a constitution with which alcohol wages the bitterest war. God has not given us a body that can long resist its attacks, and it would therefore be presumptuous to assert that he has ever approved of a liquor which must prey upon its vitals. He in a thousand ways shows the value that he sets upon human life, and the means he employs for its preservation; and most contradictory to his general benevolent proceedings would it be, if he had commanded us to use a beverage which must injure all the functions of our bodies, and at the same time enfeeble our minds and deprave our morals. I have shown from a variety of well-founded arguments, drawn from science, history, and criticism, that ancient intoxicating wines were rather drugged and medicated wines than alcoholic; but at the same time, that these pernicious liquors were not the most popular among a people who delighted to drink largely without injury to their reason, and therefore that nothing but the greatest ignorance of antiquity can lead to the conclusion that pernicious beverages, resembling port wine, beer, gin, &c., were the only liquors which the ancients relished or a God of love recommended. In those days, sweet wines, sour wines, and, consequently, weak wines, diluted wines, &c., were the most approved and the most popular.



Having proved that God, in no part of his Word, has encouraged us to drink these poisons, we shall now, on the other hand, give several quotations from Scripture, to show that he has uttered some of the most solemn warnings against their use.

“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of the eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red; when it giveth its colour in the cup; when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again.” Prov. xxiii. 29—35. “Be not among wine bibbers and riotous eaters of flesh, for the drunkard and glutton shall come to poverty.” Ver. 20, 21.

In these words, woes, sorrows, contentions, and babbling, are attributed to drinking as their origin. Wounds without cause, dishonourable wounds, and inflamed maddened eyes are traced to the same cause. The tippler is bitten by a serpent, and stung by an adder, so that a deadly poison is being circulated through his veins; his passions and lusts are inflamed; he is deprived of sensibility, and reckless of danger, although lying on the very verge of ruin; and is become so infatuated, that he no sooner recovers from one debauch than he rushes into another. Had Solomon read the history of the baneful effects of drunkenness at the present time, he could not more fully have depicted the character and the consequences of drinking. Is it any wonder that with such a scene before him, he commands us to avoid even looking at the intoxicating cup? And if we are not to look at such a liquor, then such a command most imperatively prohibits us from tasting it. What use indeed would it have been for the Bible to have commanded us to avoid gluttony, fornication, revelling, contentions, and every thing that would injure our minds and morals, if, at the same time, it had commanded us to use those beverages which, in all ages and countries, have been the most fruitful source of all these evils and crimes? If the passage just quoted does not enjoin total abstinence from all intoxicating drinks, then it will be difficult to find words which could express such a prohibition.

But the Bible has given us another injunction equally conclusive: “It is not for kings, O Lemuel, it is not for kings to drink wine; nor princes strong drink; lest

they drink, and forget the law, and pervert the judgment of the afflicted. Give strong drink to him that is ready to perish or die, and wine to him whose life is bitter,” &c. Prov. xxxi. 4—6. These words enjoin “*total abstinence*” on kings and princes, and on all persons who are in health; for by confining the use of the wine here referred to, to the sick, and to the sick alone, it is manifest that all others are prohibited from drinking them. The passage also is valuable, as it shows that both wine and shacar, “sweet drink,” were frequently drugged. The weak, boiled, and sweet wines of Palestine could not produce the forgetfulness here mentioned. The wines of Isaiah, which were well refined or filtered, and those of Pliny and Plutarch, which were deprived by filtering of all strength, were noted for their inability to affect the head or mind: but the drinks here alluded to were stupifying, and however useful as opiates they might be to the sick, must have been very pernicious to individuals in health; and, therefore, in consequence of their intoxicating character, all are here invited to abstain.

In order to avoid the plain and literal meaning of this text, the advocates of intoxicating liquors say, that the words, “It is not for kings to drink wine,” &c. signify “It is not for kings to drink *much* wine, or drink wine to excess!” Surely after taking such an obvious liberty as this with the Scriptures, our opponents will not charge us with wresting the word of God to suit our own fancies. You might just as well say that the commands, “Thou shalt not kill, thou shalt not steal,” &c. do not mean “*total abstinence*” from murder and dishonesty, but only that you should slay and defraud with “*moderation*,” as to affirm that the intimation to kings not to touch wine, and the command to all not to look at it, imply after all that you are to look, touch, and drink, and poison you health and souls, provided you will do it with “*moderation*!” We know who told our first parents not to touch the forbidden fruit, and we know also who told our mother not to heed the injunction, and we need not repeat the result of Eve’s moderation. He who said of the tree of knowledge “Ye shall not eat of it, neither shall ye touch it,” says “Look not upon the wine,” “It is not for kings to drink wine,” &c.; and it would be the labour of years, and of volumes, to tell the fate of the millions who have spurned the command, have looked, coveted, taken, tasted, drunk, died, and perished for ever.

“Wine,” says the wisest of men, “is a mocker, and strong drink is raging, tumultuous, confusing, or stupifying, and he that is deceived thereby is not wise.” Here the Holy Ghost tells us that wine is a mocker, and that strong drink is raging or stupify-



ing; and dare we say that the Spirit of truth wishes us to be "mocked," or that the Author of peace, order, and spiritual life, commands us to use a draught which will make us rage, confound our intellects, and produce stupidity? Here it is not said *much* wine is a mocker, *much* strong drink is stupifying; but while the words "mock and raging" point out the character of the drinks as intoxicating beverages, the plain implication of the text is, that we should avoid the deception by totally abstaining. How correct, also, is the remark respecting their deception or mockery! how applicable to the present day! There is not a modern drinker of beer, wine, or spirit, but is constantly being mocked. The spirit of what he drinks stimulates him, and he foolishly conceives that stimulus and excitement are real bodily strength; when, instead of this, his frame is actually being poisoned and weakened by the vile liquid that seems for awhile to animate him. His excitement must be followed by collapse; his high spirits, when the fumes of the alcohol have evaporated, must yield to ennui and depression. How pleasantly he felt under the stimulus of a moderate glass, but how he is mocked, and how dearly, by indigestion, trembling nerves, and often fatal diseases, he pays for the delusive poison. He asked for bread, and the mocker, wine, gave him a stone; he asked for a fish, and that mocker, strong beer, gave him a serpent; he asked for an egg, and that mocker, ardent spirit, gave him a scorpion to bite him. How unwise to be thus mocked, bitten, and poisoned! Why not at once buy the bread, the fish, and the egg, and eat them, and gain solid and substantial nourishment therefrom, and thus avoid this daily mockery. Well might the Holy Spirit say, "He that is deceived by wine or strong drink is not wise;" and, alas! in thousands of instances, the deception of these stimulants prevent the poor deluded votaries from ever arriving at true wisdom.

In Lev. x. 9, we read the following prohibition, "And Jehovah spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons, *nor thy sons with thee*, when ye go into the tabernacle of the congregation, lest *ye die*; it shall be a statute for ever throughout your generations." This command was given immediately after that Nadab and Abihu had perished for offering strange fire before the Lord, and may suggest that these profane men had transgressed through wine. And how many eminent ministers, both in England and America, have fallen through the influence of intoxicating drinks? God, who knows all things from the beginning, foresaw the ravages that drinking would commit on his church, and therefore enjoined "*total abstinence*" on Aaron and his

sons. There can never be a time when more bodily vigour and mental energy are necessary, than when we are waiting upon God; and if wine and strong drinks are conducive to either of these, we can hardly suppose that God would have prohibited the priests from enjoying the strength which they might impart. The fact, then, that he commanded those who came to his altar to practice "*total abstinence*," affords a complete demonstration that our gracious and allwise Creator deemed intoxicating liquors not merely useless, but highly injurious to that spirituality and piety which his worshippers ought to possess. Now, under the New Testament dispensation, all true believers are made "priests and kings unto God," and are "a royal priesthood;" indeed God told the Jewish church that it should be unto Him "a kingdom of priests;" and surely spirituality of mind, and freedom from unhallowed passions, ought to characterise those who live under a spiritual dispensation. To approach the throne of the Eternal, or engage in any part of his service, stimulated by alcohol, is to have "strange fire" in our nerves, brains, and heart, and must be highly offensive to Him who has commanded us to be filled with the Spirit. If wine was calculated to injure the devotion and spirituality of Aaron and his sons, then it is just as likely to injure our devotion and spirituality; and that it has this effect upon thousands of Christians might be shown from their sleeping under the Word; from their debilitated and nervous frames; from their gloomy and hypochondriacal views of religion; and their unhappy and querulous tempers, arising chiefly or entirely from the effects of the derangement and disease of their bodily functions, consequent on even the *moderate* use of alcoholic drinks. We have already quoted the baneful effects on body, mind, and devotion, which Philo attributes to the use of wine, and which he says were the reasons why God commanded the sons of Aaron totally to abstain; and every one who will candidly examine this subject, must perceive that there are just as good reasons why the worshippers of God should avoid the inebriating poisons of our day, as could be assigned for the prohibition imposed upon Aaron.

It may here be objected, that as the Jews were allowed the use of wine at some of their feasts, it is evident that the Supreme did not expect all his worshippers to abstain. To this we reply, that there were two sorts of wine and sweet drinks: the one, unfermented and innocuous; the other, drugged and inebriating. When, therefore, wine was permitted, the Jews knew, from the benevolent character of the Deity, who gave the permission, that the drink allowed, was "the pure blood of the



grape :” and when wine or sweet drink was prohibited, they also knew, from the purity, and pity, and kindness of their divine Legislator, that the beverage was that which was inebriating. Having but *one sort of wine* among us, and that generally highly intoxicating,—the weakest, probably, being far more intoxicating than the strongest among the Jews,—we find it difficult to reconcile a command not to drink wine, with the permission to use wine and sweet drink. But let our circumstances be changed ; let there be two kinds of wine in the land, as there were in Palestine and Rome ; and let it be well understood that the one is innocuous, and the other highly injurious to men’s minds, health, and morals, then should we have no difficulty in reconciling the prohibition from drinking wine with the permission to use it. Under such conditions, the obtusest intellect would thus reason : “ A God of love, out of pure love to us his creatures, allows us to use the wine which is harmless, and prohibits us from drinking that which would be pernicious.” Every advocate of total abstinence will now say, “ Get me some of the nutrient ‘ *innocent* ’ wine of Palestine or Rome, and I will drink it ; but from the inebriating trash which the Jews or Italians drugged, or the Portuguese or English ferment, or adulterate with alcohol, I totally abstain :” and in this noble resolution he acts, in accordance with the will of God, as unfolded in the physiology of our bodies, and the commands and cautions of the same benevolent Legislator, revealed to us in the holy scriptures.

The Nazarites, or persons who separated themselves to the Lord by a vow, were enjoined to observe total abstinence. It was said, “ He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, nor vinegar of strong drink ; neither shall he drink any liquor of grapes.” We have before observed, that in warm countries, the vinous fermentation would generally be followed by the acetous : and here we have not only wine and strong drink spoken of, but also “ the *vinegar* of wine and the *vinegar* of shacar, or palm wine,” agreeing exactly with what science and observation suggest and affirm respecting the fermentation of sweet drinks in a warm climate, or in warm weather. The prohibition of the Nazarite appears to have extended to every liquor of the grapes, whether fermented or not ; and the reason of this may have been, lest by any means the one should be mistaken for the other ; and, being inadvertently overcharged with liquor, he might break his vow. Knowing the sanctity of such an individual, some of the impious drunkards of the day might have attempted to deceive him ; and therefore, that he might be perfectly secure, God commanded him to abstain from the fruit of

the vine altogether. Philo tells us, that “ *forgetfulness and rashness, or folly,*” were two of the great evils that arose from drinking wine. How important, then, was it, that he, who was separated to God by a solemn vow, should be laid under such restrictions as were most calculated to prevent his falling away. We see, therefore, that the total abstinence of the Nazarite was intimately connected with his being “ holy unto the Lord.” Now, under the Christian Dispensation, which is intended, more than any other, to be a dispensation of holiness, surely believers ought especially to abstain from everything that may endanger their piety and purity : and when we consider how many professors of religion are annually lost to the church, in consequence of the use of inebriating drinks, we cannot sufficiently estimate the advantage to Christian purity that would follow the universal adoption of total abstinence.

It was particularly commanded, that neither Samson nor his mother should “ drink wine or strong drink :” and we have reason to believe that the injunction was neither arbitrary, nor intended for the instruction of that generation only. God works by means ; and, in performing a miracle, rarely acts contrary to his own natural laws. Now, we are told by some medical physiologists—indeed, it was asserted by some of the medical men examined before the Committee of the House of Commons—that the use of alcoholic drinks by parents is often attended with the most disastrous consequences to their children ; and that the offspring of these wine, beer, or spirit-bibbers, are born in a state of disease. We also know that the use of these liquors, even in moderation, must debilitate the frames of persons of all ranks and ages. If, then, Samson or his mother had drunk these poisons, a two-fold miracle would have been necessary : first, the deleterious effects of alcohol must have been cured ; and, secondly, the remarkable strength, for which he was renowned, imparted : and therefore, that the spirit of God might have a healthy body on which to display his power, the angel directed that the mother should drink “ neither wine nor strong drink,” and that the son should be “ a Nazarite from the day of his birth to the day of his death,” and, consequently, never use any kind of intoxicating liquor. “ All scripture, given by inspiration of God, is profitable for our instruction ;” and therefore the injunction given to the mother of Samson was intended to instruct future ages, and to point out, what science and history have since demonstrated, that debility of body would be the result of either parents or children drinking inebriating drinks, or indulging in luxury. While, then, the laws of the Nazarite associated total abstinence and purity together, the remark-



able strength of Samson taught that health, bodily vigour, and entire abstinence from inebriating poisons were most intimately connected. The experiment of total abstinence, in this country, and in America, has most fully confirmed these truths. Thousands who were sickly and weak as long as they drank intoxicating liquors, by abandoning them, have become strong and healthy; and thousands that before, through the corrupting influence of these drinks, were the pests of society, have, since they have given up the poisonous bowl, become respectable and moral, and have sought that grace which has made them spiritual Nazarites. Not a few, also, who before were rendered inert and useless by the corporeal and mental poison of alcohol, since they have left off touching or tasting this pernicious bane, have been re-consecrated to God, and are now eminently active and useful Christians.

The writer of "Tee-totalism weighed in the balances and found wanting," has felt himself so sorely pressed with the example of Samson, that he has denied the inspiration of the angel (doubtless the Redeemer himself, in the form of an angel,) who directed Samson's mother to abstain, and who commanded that her son should be "a Nazarite from his birth to his death." He says, "*I conjecture no one will be sufficiently bold to claim inspiration for the tee-totalism of Sampson.*" It was the Lord Jesus himself that commanded Samson's mother to practise total abstinence. His words are most emphatic: "Now, therefore, *beware, I pray thee*, and drink no wine nor strong drink." We certainly are bold enough to claim inspiration for these words; and, further, that the phraseology intimates that the angel was particularly earnest in entreating the wife of Manoah to abstain. It was the same divine angel that said, "the child shall be a Nazarite to God from the womb," and therefore we are bold enough to claim inspiration for the Nazreate of Samson. And it was God himself that prescribed rules to the Nazarite, and among them commanded that he should "drink neither wine nor strong drink;" we therefore must be bold enough to declare that the inspired voice of God was the source of the total abstinence of the strongest man; and we add, that it affords no small degree of evidence of the correctness of our principles that they are thus sanctioned by the word of God, and that our opponent should be obliged to become an infidel and deny the inspiration of God's word, before he could form an argument against our inference from this scriptural example. The same audacity that prompted this writer to deny that the words uttered by the Lord Jesus to Manoah's wife were inspired, would allow him

to object to the other words of Christ, and indeed to give up the inspiration of every part of the word of God that opposed his prejudices. And for what, we may ask, is the inspiration of the words of the blessed Redeemer to be sacrificed? The only reason is, the fear that mankind will abandon a poison which has visited the earth "with a second curse!" Should the writer succeed he may be assured, that there is not a demon, in the lowest abyss but stands ready to congratulate him on the fact, that through his labours, thousands will drink and die eternally.

That our indulgent Creator has not deemed wine essential to the sustenance of mankind is evident from the fact, that when he himself has miraculously made provision for his people, he has not thought proper to produce wine or intoxicating drinks. For forty years long he fed the children of Israel with manna, but we do not find that he gave them any thing intoxicating to drink. For forty years therefore he allowed the congregation of Israel to drink nothing but water; and it is worthy of remark, that the children which were brought up in these principles of total abstinence became the most moral and valiant of the Israelites that have existed from that day to this. The writer just quoted, who denied the inspiration of the angel's injunction to the wife of Manoah, says, that "*the iron hand of necessity*" caused these Israelites to drink water for so long a period. It may be so, but unfortunately for the writer's argument, that hand which he brands with the name "*Iron*," was the hand of Jehovah. It was Jehovah alone who provided them with drink, and that drink was water. And surely our opponent, who, to rid himself of the example of Samson, gives up the inspiration of a divine command, will not wax so bold as to affirm, that it would have been more difficult for omnipotence to have brought them wine or strong beer to drink than it was to bring them water. The "*iron handed necessity*," of which he speaks, was, after all, the *benevolent will* and *gracious pleasure of our indulgent Creator and Saviour*. Omnipotent love, which could as easily have given these people wine or nectar, gave them water, and gave it them because infinite wisdom and goodness deemed this drink the most suitable for them, and the best beverage with which they could be supplied. Lest it should be intimated that they drank water as a punishment, it should be remembered that the children and young people were not the objects of divine indignation, nor were they thus punished for the sins of their fathers; besides the rich bounty of Jehovah in feeding them with the "*bread of heaven*," "*with angels' food*," "*in spreading a table for them in the wilderness*, and



bringing them water from the rock," are often referred to in the Scripture, to show that these young people were especially well provisioned during these forty years.

But we have another example of God's providing for one who was especially a favourite of Heaven. The prophet Elijah was for a considerable time sustained by the immediate and miraculous providence of Jehovah; but we never read that wine was set before him. The ravens brought him "bread and flesh in the morning and bread and flesh in the evening, and he *drank of the brook.*" Not a drop of wine was sent to the prophet; yet it would have been easy for Omnipotence to have sent additional messengers with wine to cheer the prophet in his solitude. And on another occasion, when an angel brought him food, "a cake baken on the coals and a *cruise of water*" was the provision. Here, Mr. Jordan might say that the "iron hand of necessity" compelled the prophet to drink water, but still this iron hand was the hand of Jehovah; was the same hand that brought *water* out of the rock for the Israelites, and although branded by a wine-bibber with the name "*iron*," is, after all, the hand of *Divine love*, and is never outstretched but at the dictate of infinite wisdom and goodness.

I might add to these examples, that when the Saviour fed the multitudes, we never hear that he gave them wine. He fed them with the loaves and the fishes, but he evidently left them to drink water. He could have created port and sherry, could have anticipated the discovery of ardent spirit and have mixed these wines with twenty per cent of alcohol, if he had pleased. "The iron handed necessity" that kept him from doing it was, not the fates to which pagan gods were subject, but simply his own pleasure, his own goodness, his own wisdom, and his own love.

I have introduced these examples of Divine procedure because they afford a striking demonstration that Jehovah has never considered that inebriating liquors are either necessary or useful as articles of diet, and therefore when he has spread a table in the wilderness, has never put wine upon it. The Israelites were fed by his immediate bounty, so was Elijah, and so were the multitudes; but as long as they feasted at the table which he miraculously supplied, they were all confined to "*total abstinence.*" Our wine-bibbers think it very hard to be kept from wine when they visit the house of a tee-totaller, but they would do well to observe that those whom God miraculously fed were always subjected to this fare. The wine produced for the marriage in Cana scarcely forms an exception, because we have shown that it was not intoxicating; and that it was produced in a small quantity,

and for a time of festivity; but the question before us concerns intoxicating drinks, which we never find him creating for the multitude; and the small quantity of "*innocent*" wine which he produced, together with the injunction not to "look at wine," and the command to the Priests, to the Nazarites, and to Samson, and John the Baptist, fully prove that he who gave us a body with which alcoholic drinks wage a deadly war, has in every instance confined those whom he has miraculously supplied with food; or whose diet he has prescribed; or who were engaged in offices especially sacred; either to water or to drinks no stronger than water. God's command, and his divine example therefore enforce the principle of total abstinence.

It is worthy of observation that the words *νηφαλιος*, and *νηφω*, rendered in the New Testament by the terms "*sober*," "*vigilant*," and "*watch*," are allowed by all critics to come from the adverb. *νη*, *not*, and the verb *πιω*, to drink, and signify, "*not to drink*," and of course refer to abstinence from inebriating liquors. Hesychius says that *νηφαλιος* means *μη πιπωκοτες*, "not having drunk;" and one of the significations given to *νηφω* by Schleusner is, "*abstineo omnis potus inebriantis usu*;" "*I abstain from the use of all intoxicating drinks.*" It is rather remarkable that the interpretation of the lexicographer should contain the very words of the tee-total pledge. In Philo these terms are repeatedly used, and there is scarcely an instance in which they do not express "*total abstinence.*" The existence of such a word, as expressive of vigilance and watchfulness, shows that the ancients associated the use of wine, and mental slumber and idleness together; and, in the very structure of this word, enjoined entire abstinence on those who would be vigilant, watchful, and able both to attend to their duties and compete with their enemies. How many who have become an easy prey to Satan and sin, might have stood if they had attended to the primitive advice contained in the word *νηψατε*, "*be vigilant*," or rather, "*do not drink, for your adversary goeth about as a roaring lion!*" and who so likely to become a prey as those who are in the habit of using intoxicating drinks? "Wine and new wine take away the heart," says Hosea: and again, "The princes have made him (the king) sick with bottles of wine: he stretched out his hands with the scorners." Habakkuk adds: "He transgresseth also by wine; he is a proud man—who enlargeth his desire as hell." Here we are told that wine takes away the heart; produces sickness; induces scorn, transgression, and insatiable desire; so that the wine drinker becomes *heartless*, diseased, a mocker at religion, a transgressor of God's commands, and burns with an unquench-



able thirst, and the most ungovernable lusts and passions. What a picture of the effects of intoxicating drinks! yet all this depravity of conduct might have been avoided by total abstinence; for the Holy Spirit himself, in the texts quoted, has attributed these evils solely to drinking. What force such examples give to the command, “Be sober, *μηφατε, Do not drink!*”

One of the most awful pictures of the effects of drinking is given us by Isaiah: “Woe unto them that rise up early, that they may follow strong drink, and continue until night, till wine inflame them! And the harp, and the viol, and the tabret, and the pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity because they have no knowledge: and their honourable men are famished, and the multitude are dried up with thirst: therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.” Isa. v. 11—14. Here we have at one view an epitome of the dreadful consequences of drinking. God and his works and dispensations are disregarded, and spiritual ignorance is the result: God’s worship is neglected; the people are enslaved, degraded, famished, and parched with thirst: the most honourable and respectable are brought to ruin; and, in consequence of the aboundings of disease and crime, the grave is enlarged, and “*hell opens her mouth without measure.*” Need we stay to remark how closely the description of the prophet answers to the effects of drinking in our own country? Here, in a land of bibles and religious ordinances, the ale-house and the gin-shop have been, on a Sabbath day, on an average, better attended than the house of God: drunkards, and the children of drunkards, and even of many moderate drinkers, are ignorant as Hottentots: thousands of families are daily being starved, famished, and ruined: our graveyards are enlarged, and the grave constantly kept open: and the abyss beneath is being hourly peopled with impenitent drinkers. *Sixty thousand drunkards* in our own country die annually; many die drunk, and all die prematurely in consequence of drinking. *Every ten minutes*, therefore, the gate of death is opened to admit some poor victim of strong drink to the bar of God to receive sentence from that Judge who has said, “The drunkard shall not inherit the kingdom of heaven.” As we do not bury by night, but only through about eight hours of the day, the grave is opened every three minutes to admit the mortal remains of some poor wretch who has been slain by strong drinks. And if to the list of drunkards we add those who are poisoned and destroyed by moderate drinking, and others

who perish by murder, starvation, grief, and other evils resulting from inebriating liquors, we may safely affirm that, during the common burial hours, the grave is every minute kept open in consequence of *moderate* and immoderate drinking. We may, therefore, justly use the words of the prophet and say, “the grave hath enlarged herself, and hell hath opened her mouth without measure.” Is it any wonder that a God of love commands us not to “look upon wine;” that he prohibited it from his Nazarites and priests, that he never gave it to his prophets, nor placed it before those whom he miraculously supplied with food, or, in other words, fed at his table? When Christ changed the water into wine, it was produced as a luxury, and not as an article of diet. In other cases, when God has miraculously fed the multitude, he in no instance produced wine. In the dietetic rules prescribed to the Nazarites, to the priests, to the wife of Manoah, and her son Samson, and to John the Baptist, he particularly enjoined total abstinence; and strange would it have been if, as a God of love and mercy, he had recommended a poison which enlarges the grave, and peoples the bottomless pit. The only case in which he produced wine was at a festival, and we know, from his character, that this wine was harmless. The only case in which he commended it to an individual was as a medicine, and doubtless the wine was medicinal; in other instances we find him, both by his example and command, enjoining us to abstain.

A careful examination of the Scriptures will show not merely that fermented or inebriating drinks are condemned by the word of God, but also, that *unfermented* wines, for many ages, were not in general use. In by far the greater number of places in Holy Writ in which drinking is referred to, water is the beverage. The drink of Abraham appears to have been water, for when he sent Hagar and Ismael away, he gave them a “*bottle of water.*” The angel that appeared to Hagar when in distress, showed her a well of *water*. Abraham’s servant, when in Syria, asked of Rebekah nothing but water. The great God, as shown already, gave the Israelites in the wilderness nothing but water. Here are upwards of a million people provisioned for forty years by the immediate superintendence of the Creator of the world; he, and he alone, ordered and regulated their diet, and yet, during all this time, he rigidly confined them to water; nor do we find that they once murmured, or asked for wine. “They asked for flesh, for leeks, and for garlic,” but never for wine. At Rephidim and other places, the whole congregation thirsted for *water*, and murmured for water, but not a word did they utter for “wine and strong drink;” a clear demonstration this, that wine at that time was



not a common beverage ; else these murmurers had never been silent about the hardship of being confined to water. Gideon's three hundred valiant soldiers were drinkers of water. Both Samson and his mother were commanded of God to drink nothing but water. King Saul had a cruse of water at his bolster in the cave. And if the monarch drank water, we may be sure that his army drank nothing better. David and his men drank water ; for they had nothing but water to give the fainting Egyptian. And when Ziba brought him a bottle of wine, he put it by "for *the sick*." Even at the feast of the drunken Nabal, water appears to have been the chief beverage of the majority of the people. "Shall I take," said the churl, "my bread and *water*, and the flesh that I have killed for my shearers, and give them unto men that I know not whence they be?" Here it is evident that at the joyful season of sheep-shearing, nothing but water was provided for the greater part of the guests. It is true he and his favourites drank something stronger at his table ; but the next morning his wine had left him so nervous, that a threat from David the water-drinker frightened him to death. Nabal, the fool, as his name imports, may be taken as a very fair sample of wine drinking and its effects. Abigail, in her valuable presents to David, brought him no wine. What an omission this must have been if wine was the common drink. The old prophet that came to Jeroboam was commanded "to eat no bread and drink no water in Bethel," a plain proof that water was the common drink ; and the old prophet that deceived him and brought him back, gave him nothing but water. Elijah was for a long period supplied with food by the ravens, and had nothing to drink but the water of the brook ; and when he came to Zidon, he asked of the widow woman no other drink than water. The angel that brought him the food that was to carry him to Horeb, gave him nothing to drink but a cruse of water. Obadiah fed a hundred of the Lord's prophets on bread and water. The king of Israel set bread and *water* before the army of the Syrians, and it is said, that "he set great provision before them." The king of Assyria promised to the Jews if they would submit to him, that they should "*eat* every man of his *own vine*, and of his own fig-tree, and drink the waters of his own cistern." Here the fruit of the vine was to be *eaten*, and the people were to *drink water*. The traveller in Job went to the brook for water. In Isaiah we read of "the whole stay of bread, and the whole *stay of water*." The same prophet says "Bread shall be given, and *water shall be sure*." This is the provision that God engages to make for his people, but he does not promise them wine, he only pledges his

word that for drink they shall have *water*. Then "with joy shall ye draw water out of the wells of salvation," is another gracious declaration of the same inspired penman, and which receives a beautiful illustration from Numb. xxi. 16—18. "And from thence they went to Beer : that is the well, whereof the Lord spake unto Moses, Gather the people together, and I will give them *water*. Then Israel sang this song : Spring up, O well ! sing ye unto it. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver." Here we find these people as delighted and joyful round a well of water as the sons of dissipation could be over their cups, and indeed more so : the joy here was rational, it was not followed by depression, nor was the drink that produced it poisonous either to their bodies or their minds. These same Israelites, when asking leave to pass through Edom and other countries, asked for no better drink than water, and proposed to purchase it. Surely if they had been as fond of strong drink as the moderns, we should have heard something about their buying wine rather than water, and of course if wines had abounded or been a common drink, the Edomites would have been able to furnish them with an ample supply. We have before shown that God prescribed to the Nazarites, to Aaron and his sons, and to John the Baptist, total and entire abstinence from all inebriating drinks ; and we have reason to believe that the common beverage of the Son of God was water. His disciples went into the city to buy food, not to buy wine, and the Redeemer, not anticipating such a beverage, asked the Samaritan to give him water from Jacob's well. When his followers also returned, they prayed him, saying, "Master, *eat*," not "Master, drink." The accusation that he was a "wine-bibber," was as great a libel as that he was a glutton ; there is not the shadow of a doubt but that he generally drank water.

These quotations are sufficient on this head, and fully prove that water was the common beverage of the people. There is every reason to believe that even their best wines and most harmless wines, were only used occasionally at festivals, or as medicines. At any rate, if we will only weigh water-drinking and wine-drinking, as recorded in the Scripture, in an even balance, we must perceive that water-drinking very greatly preponderates, and has the especial sanction of the divine command and divine example. He provided diet for a million of people for forty years, he brought them food and water by miracle, but never allowed them one drop of wine. We are rather surprised that those who are so strenuous for the use of alcoholic drinks, because, as *they* say, they are commended in Scripture,



do not stay to consider that God speaks in his Word in the highest terms of water: if, therefore, tee-totallers are committing a sin in avoiding wine and brewers' beer, then wine-bibbers are sinning to a greater degree in rejecting water, because the Word of God speaks more highly of water than it does of wine. But I shall conclude this chapter.

From a careful examination of the word of God, we find that in no single instance can it be proved that it has mentioned intoxicating drinks with approbation; and consequently, those who use alcoholic poisons are left without the least sanction from that unerring guide. Far from commending such drinks as inebriate, it tells us that they "bite like a serpent, and sting like an adder;" total abstinence is therefore in exact accordance with the letter and spirit of the word of God. And when, independent of other reasons, we duly consider the great obligation of self-denial for the good of others, which the gospel enjoins, even to the laying down of life itself, would it benefit either friend or foe, the duty of total abstinence is placed beyond the shadow of a doubt; by drinking what is intoxicating we encourage others to do the same, and thus our example may lead them astray, and be their ruin. "Destroy not him by thy meat for whom Christ died," is the Apostle's exhortation; and to enforce it, he mentions his own determination; "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." In another place he says, "Be not drunk with wine wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms and hymns, and spiritual songs;" which evidently prohibits us from seeking the senseless excitement of inebriating liquors; and commands us to obtain the quickening influence of the Holy Ghost: inspired by his grace, we shall not want the vile mirth of the drunkard, but shall have the melody of divine love in our hearts, and the praises of God on our tongues.

## CHAPTER VII.

Water Drinkers. Testimonies in favour of Water from Physiologists, Naturalists, and Medical Men, and of Divines, and Theological writers, concerning Drinking. Hebrews, Egyptians, Macrobian, Ethiopians, Greeks, Ancient Romans, Chaldeans, Cyrus, Ancient Britons, Indians, Mahometans, Circassians, Daniel and the Nazarites, Mr. Buekingham, Dr. Jackson, Captain Ross, Parry, Dr. Farre. Health of Prisoners and Convicts, Suevi. Countries that were ruined by Drinking. Present inhabitants of Mount Lebanon. Wives and Children of Drunkards. English Tee-totallers. Numerous Testimonies of Medical Men in favour of a Water Beverage. Testimonies of Divines and Theological Writers, and Ministers of the present day.

NOTWITHSTANDING the great stress that we lay upon alcoholic beverages, it is a well attested fact, that a very great proportion of the world has, from the most ancient times, been in the habit of drinking nothing stronger than water. We have seen that the Bible, which is the oldest record in the world, most fully corroborates this sentiment. That wines were used at festivals, in sacred libations, and also as medicines, none can deny; but then it is equally clear that they were almost, if not entirely confined to these uses. We have also, from an appeal to history and science, proved that many of the drinks, which in former times were denominated wines, were as free from anything like alcohol as the purest water. In the last chapter I showed that Abraham, Samson, Saul, David, Elijah, John the Baptist, the Prophets, the Priests, and the Nazarites drank water. The fact, that the Israelites, during the whole time that their diet was under the immediate direction of Jehovah, were supplied with this simple beverage alone, speaks volumes. Were any of us to live with an individual *for forty years*, and during that period were he to have the sole care of providing us with food and drink, and although it was just as easy for him to give us wine as water; yet, if notwithstanding the large quantity of wine he possessed, he for the *whole period* kept out of our sight everything alcoholic or intoxicating, and confined us solely to water, I think we should naturally conclude, that he approved of *total abstinence*. And further, if the person that acted thus was a friend, in whose judgment we could place the highest confidence, and whose sincere regard for us admitted not the least shadow of a doubt, we should very rationally consider that water was better for us than any other liquid; for was it not so, our friend would provide for us a more wholesome drink. Further, were we in a state of entire destitution, and the same kind-hearted, and very judicious friend compassionated our wants, and sent some of his messengers, or some of his most honourable attendants to us, with a daily portion of food and drink, and still directed that our only beverage should be



water, we should have the impression deepened that he thoroughly approved of *total abstinence*. And again, were he, knowing the close connexion there is between diet, *natural strength*, and *moral character*, and being anxious that we should excel in each, were he, under these convictions, to direct that we should avoid all luxurious living, and never taste "wine or strong drink;" we should certainly believe, that the principle of *total abstinence* was one which he considered to be intimately connected with our bodily vigour, mental energy, and the sanctity of our characters. And what if this same personage, on one solitary occasion at a festival, had produced wine, or, on another, had recommended a little as a medicine, to one whose stomach was diseased; yet, as in neither of these instances, it had been supplied as an article of diet, we should not allow these isolated cases to remove from us the impression that he was favourable to total abstinence, on all ordinary seasons of taking food, and for all persons in the enjoyment of health. If to the circumstances mentioned above it might be added, that although a million of persons, noted for their disposition to be dissatisfied and to murmur, had been thus fed on the principle of total abstinence, *for forty years*, yet not a single word of disapprobation had escaped their lips, I think we should say that the people were tee-totallers. And if, fifteen hundred years after the last-mentioned event occurred, we find the descendants of these very people fed by five thousand at a time, and that the individual who feasts them, does so for the purpose of raising his character in their estimation, and yet at the feast gives them nothing but water to drink; and the multitude, though not the most contented and best behaved in the world, are so well pleased, that numbers of them follow him because "they *did eat* of the loaves and were *filled*," we should certainly conclude that the thousands fed were as rigid tee-totallers as the being who fed them. Now I need not add that the cases thus supposed are the identical facts recorded in Scripture, and that they fully demonstrate that the God of Heaven approves of total abstinence, and that the people whom he fed were tee-totallers.

I have referred to these examples of Holy writ again, for the purpose of putting them in as strong a light as possible; and further, that we may be able to show that these abstinent habits were in exact accordance with those of other ancient countries.

We have seen that the king of Egypt drank the juice squeezed out of the grape into his cup; and that the Israelites, who lived in Egypt for so long a time, when recounting the luxuries they enjoyed in the land of Goshen, never mentioned wine, but were perfectly satisfied with water, as

their constant and daily beverage. And if Herodotus mentions that an earthen vessel of wine was brought from Greece and Phœnicia, twice a year into Egypt in the days of Cambyses; the phraseology shows, that the quantity imported was very small, and was carried thither only "twice a year." In the same narrative, he also states, that these earthen vessels were filled with water, and sent to arid places for the people to drink, so "that you would not see there *one vessel filled with wine*," *εν κεραμιον σινηδον αριθμω κειμενον ουκ εστι ιδεσθαι*," Book iii, 6. The barley wine, of which the same historian speaks, was a very poor insipid liquor, and yet, as the wine vessels were filled with water for the people to drink, even that article was not a common beverage. It is therefore certain, that as late as the time of Cambyses, wine was not in general use; at that period the people generally drank water.

In the same chapter of Herodotus that we have just quoted, we have an account of the Ethiopians, termed "*Macrobian*," because of their longevity. These people, he tells us, were remarkable "for their beauty and the large proportion of their body, in each of which they surpassed other men." In the age of Cambyses "they lived to a hundred and twenty years old, and some to a longer period; yet they feasted upon roasted flesh and *used milk for their drink*." These people were the neighbours of the Egyptians, and must have been well acquainted with their mode of living, and probably would have been influenced by them if they had been drinkers of wine. This testimony of the father of history is valuable, because it shows that these Ethiopians, who abstained from alcoholic, or intoxicating drinks, were *tall, strong, handsome*, and so *noted for their longevity* as to be called "*Macrobian*."

From a passage already quoted from Homer, we learn that Hector, who was contemporary with Samson, considered wine as "*enervating*," and therefore refused to drink any, although pressed to do so by his mother; and if Hector did not drink wine, we may rest assured that the hero did not administer it to his troops.

Pliny assures us that the ancient Romans had not wine to drink, but that water or milk was their beverage; and we know that both poets and historians dwell on those olden times of total abstinence as the golden age of Italy. We find Virgil describing the ancient inhabitants of that country by the river whose waters supplied them with drink. Homer uses the same phraseology respecting some of the Greeks.

We have shown that the Chaldeans were originally water-drinkers, for we find Abraham, who was a native of Ur, of the Chaldees, using no other beverage; and when



he sent Hagar and Ismael away, gave them, not a bottle of wine, but a "*bottle of water*." This he certainly would not have done if wine had been the liquor in common use.

The history of Cyrus shows that the ancient monarchs of Persia did not use wine; and if the kings practised *total abstinence*, we may be sure that the people did not use a more costly drink than their sovereigns. Cambyses became fond of wine, but still we learn from Herodotus, that the army of that monarch had nothing but water for their common drink.

The ancient Britons were noted for their "fine athletic form, for the great strength of their bodies, and for being swift of foot. They excelled in running, swimming, wrestling, climbing, and all kinds of bodily exercise; they were patient of pain, toil, and sufferings of various kinds: were accustomed to fatigues, to bear hunger, cold, and all manner of hardships. They could run into morasses up to their neck, and live there for days without eating." Such is the testimony of Dr. Henry in his history of England; yet he tells us that they fed on milk, flesh, roots, and leaves; and we have already seen from the speech of Queen Boadicea, that their "*drink was water*." Could one of these fine athletic men rise from the dead, and look at the present sickly, nervous, deformed, dwarfish, pale-faced, or bloated, sluggish inhabitants of our island, surely he would not conclude that wine, gin, or strong beer, had improved us in stature, comeliness, or vigour. England, for want of cultivation, draining, &c., must *then* have been a hundred times more unhealthy than it is now, and yet, since that time, diseases have multiplied a hundred fold, and in a great measure from our luxurious living, but mainly and chiefly from intoxicating drinks. Were we to continue to increase the use of these poisons for another century at the rate that we have done for the last hundred years, the chief shops among us would be *gin-shops* and *apothecaries*; and the chief employments those of the *doctor*, the *undertaker*, and the *sexton*; and *poor-houses*, *hospitals*, *lunatic asylums*, *prisons*, *hulks*, and *grave-yards*, would be multiplied and enlarged beyond any present calculation. Thank God, total abstinence has already checked the destroying fiend, and is about to step between the living and the dead, that the plague may be stayed.

The Vedas, or sacred books of the Indians, forbid the use of wine, and yet these Indians surpass Europeans in strength and capacity to endure fatigue. Mr. Buckingham says, "that the wrestlers and quoit players of Upper Hindoostan are among the most muscular and powerful men he had ever seen, before whom the strongest

European would quail; yet these persons drink nothing stronger than water." In Turkey, Persia, and Samarcand, he observed the same practice of drinking nothing stronger than water to prevail, and yet the athletes of Persia equal those of Hindoostan. The seapoys of India drink nothing stronger than water, and yet can travel twenty or thirty miles a day under a burning sun, with heavy burdens on their shoulders, and feel little fatigue. Mr. Buckingham says that in Mesopotamia he himself had ridden 800 miles in ten successive days, with the thermometer at 125 degrees in some parts of the journey, and below freezing point in others, and yet he drank nothing but water. Dr. Jackson says that he travelled in Jamaica, on foot, 118 miles in four days, and carried baggage equal to the knapsack of a common soldier, and drank only tea-water or lemonade. He attributed his escape from disease to his entire abstinence.

The Koran enjoins on the followers of Mahomet total abstinence from wine; and a very large number of his disciples rigidly adhere to this injunction, especially in Arabia; and yet these men and women are among the strongest and finest people upon earth. The conquests of the Saracens were in a great measure owing to their abstinence, for no sooner did they begin to relax in their obedience to this command of the prophet than they began to degenerate and succumb to their enemies. The Turks before their conversion to Mahometanism drank water or milk, yet Seljuk, the father of the Seljukian dynasty, lived to be a *hundred and seventy years old*; and scarcely was there a throne in Asia, Europe, or Africa, but tottered before the power of his abstinent sons. The Seljukians, the hordes of Zengis Khan, of the Ottomans, and of Tamerlane, were originally tee-totalers, and in becoming Mahometans avowed the principle of total abstinence; yet these four angels of the Apocalypse subdued and conquered by far the greater part of the world. It is worthy of remark that luxury and intemperance was the main cause of the degeneracy of the descendants of these heroes.

The Circassians are allowed by all to be the most beautiful and handsome people upon earth: the men are tall, athletic, and very strong; and the beauty of Circassian women has been celebrated for ages; yet these fine people are distinguished for their strict observance of the principle of total abstinence.

The Rechabites mentioned by Jeremiah, abstained entirely from wine and strong drink, and to this day observe the total abstinence principle which they received from their father; and while other nations have passed away and are now no more, the



Reehabites still exist as a monument of God's blessing and protection.

Daniel and his fellows drank nothing but water, and yet surpassed their companions, who drank wine, in their fine healthy appearance.

It is said of the Nazarites, who never drank wine, that they "*were more ruddy in body than rubies, their polishing was of sapphire.*" What fine models of the good effects of total abstinence these men must have been to the whole Jewish people! Their fine ruddy countenance, and beautiful complexion polished by health rather than oil, demonstrated that tee-totalism supplied the choicest kalydor, while their strict and exemplary piety showed that the principle was highly conducive to the development of the highest moral endowments. Had they drunk intoxicating drinks, they would have been either *thin, bilious, sallow, nervous*, or else bloated, pimple-faced beings, unable from natural debility to fulfil the great moral obligations of their vow.

Those South Sea Islanders, who drink nothing stronger than water, we are assured by eye witnesses, would be fine models for a statuary. It is also said that those among them who drink inebriating liquors become mere *skeletons*. Captain Ross, Captain Parry, and the Rev. Mr. Scoresby, have shown that in the frozen regions the health of the men was preserved by their abstaining from all intoxicating drinks; the same fact is attested by other witnesses who have visited the cold climates of the north. Dr. Farre, in his evidence before the House of Commons, mentions the case of a gentleman who was taken as a prisoner to Algiers, and doomed to work, chained to another prisoner, from four in the morning until four in the afternoon, under the burning sun of Africa, and allowed nothing to eat but *black bread*—bread made of black wheat and the vegetable locust—and nothing to drink but *water*! This person declared to Dr. Farre, "that during the whole time, notwithstanding the heat of the climate, and the hardness of his labour, *he enjoyed perfect health, and had not a day's illness*; when this same individual returned to *British fare* he had to consult a physician."

It has long been known that thieves and others who have come to our prisons in a state of disease, soon began to enjoy excellent health, arising from their being prohibited the use of strong drinks, and confined to water as a beverage. Mr. Mempriss, author of *Scriptural Charts, &c.*, states "that when he was purser on board a convict ship, they took out to Botany Bay nearly 300 females in one vessel. These convicts were allowed no other beverage than water, whilst the crew had their regular allowance of grog. On landing at

Sydney, *all the convicts were in perfect health*, and no case of serious illness nor any death had occurred amongst them during the entire voyage, which occupied nearly seven months. Of the crew, some died on the passage, and of the remainder several were reported sick on landing." This is an important testimony in favour of total abstinence, because the individuals on whom the experiment was made had lived very irregular lives before; and, during these seven months must have been exposed to a very great variety of climate. As one reads this narrative, one cannot help reflecting that most of these *three hundred degraded females* might have been saved from infamy, if their parents, guardians, and employers, had early instilled into their minds the principles of total abstinence.

Perhaps there are no persons in the country that enjoy such excellent health as our prisoners and convicts; and yet these are kept on water as a beverage. The chief cause why those who are sent to lunatic asylums often return home restored to sanity, can be traced to their entire abstinence while in a state of confinement: and, alas! many of them relapse when they return to the use of fermented drinks; neither themselves nor their friends having learnt wisdom from their affliction or medical treatment.

Cæsar, speaking of the Suevi, says that "*they were by far the greatest and most powerful in war of all the nations of Germany*;" and adds, "*They live, for the most part, on milk and animal food. Wine they do not admit at all to be imported among them, because they believe that by it men are enervated, made effeminate, and incapable of enduring labour.*" How exactly the judgment of these Suevi accords with the facts of history. The ancient nations were powerful in proportion as they were abstinent, and became effeminate in proportion as they indulged in inebriating liquors. Babylon and Nineveh might have been saved by tee-totalism: it was drunkenness that corrupted them, and made them an easy prey to their enemies. The Persian tee-totalers took Babylon in consequence of the citizens being worse than beastly drunk. The Tower of Belus, in its present dilapidated state, seems to have been preserved until now as the fearful tomb or monument of that drunken city. We might call it the "*Drunkard's Memorial.*" The Persians, in their turns, adopted the vices of those they had conquered, and then became the easy prey of their enemies. Drunkenness shivered the vast empire which Alexander commanded, and called his own. Rome conquered the world by the valour of her abstinent heroes; but luxury and intemperance paralysed the energies of her citizens, reduced her to a state of dependency



on the abstinent barbarian hordes that dwelt on her frontiers, and at length made her the easy prey of these courageous tee-totalers. The history of the Saracens and Turks affords another illustration of the same truth. The luxurious Saracens of Bagdad trembled in the presence of the abstinent Turks, and yielded to their power; and, in their turn, the Turks, inebriated with opium instead of wine, are passively waiting to be swept away from the face of the earth. And unless we, as a nation, awake from this debasing vice, Britain, in some future age, will add another awful example to warn empires and individuals against the use of intoxicating drinks. We now have history, science, and every sort of information, to induce us to be wise in time; and should we be sufficiently prudent to dash from our lips the poisonous bowl, and sweep the accursed leaven or ferment from our houses and from the land, we then shall be safe and happy; but if deaf to every admonition of God and man, we still continue, by our "*moderation*," as we style it, to manufacture drunkards out of our sons, daughters, relations, friends, and neighbours, then, as we look at the ruins of Nineveh or Babel, we may read our own doom, future degradation, and ruin.

In a speech delivered at the public meeting of the New British and Foreign Temperance Society, in Exeter Hall, London, May 16th, 1838, Assaad Yokoob Kayat, a native Syrian, stated that, in attempting the conversion of the Mahometans, the greatest difficulty arose from the question being asked him, "Do not Christians *drink strong liquors and get drunk*?" The Mahometans said to him, "God has given the English the faith they profess; their paradise is in this world; they *will have wine only in this world*, and then they will perish. *Wine is their pleasure and their paradise*. But Mahometans have not the wine of drunkenness in this world, and they shall have the wine of true pleasure in the eternal world. A Mahometan doctor being asked, What was the most disgusting sight to his eyes? replied, 'The most disgusting sight to me is a drunken person.'" We often think that the conversion of Mahometans is almost a forlorn hope; but we ought to remember that our habits of drinking, which to these abstinent people are so horribly disgusting, present an almost insurmountable barrier in the way of their receiving the Christian faith. In how many ways, alas! may it be said, that in drinking wine we are drinking our brother's blood!

The individual just quoted remarked that "he had lately visited Mount Lebanon: there he found the people as *large as giants*, and *very strong and active*; they lived almost entirely on dates, and *drank only water*, and there were *many among*

them 100, and 110 years of age." It was wittily observed by this Syrian, that the term "*Gin*," in the Arabic language, means the "*Devil*." And the facts he advanced proved that if we were under the inspirations of Satan himself, we could not more effectually perform his work than we do, when we drink gin or other alcoholic liquors. By using these drinks, we prejudice foreigners against Christianity; we shorten human life, and we ruin men's souls; and I need not add that these are the works of the devil, and the works of gin. Not Lucifer is more potent to destroy than gin, and other alcoholic liquors.

To the facts already advanced, to show that men are better, stronger, live longer, and are more active and more moral, if they abstain from alcoholic liquors, I may add the testimonies of the thousands who have now for several years made trial of the principle. Indeed, without appealing to these, we might learn from the families of drunkards, and from drunkards themselves, that these liquors are far from being necessary. Notwithstanding the ardour with which men contend for nutritious properties of these drinks, yet it is well known that the drunkard generally makes tee-totalers of his wife and his children, and keeps them, at the same time, on the scantiest and coarsest provision; and yet, who enjoys the best health?—the tippler or his abstinent family? After all their privations and hardships, the poor half-starved wife and children are in much better health and habit of body than the guzzling husband, bloated with ale, or poisoned with gin. The extravagance of the drunkard also dooms him, for a great portion of the week, to live hard, work hard, and *drink water*; and he is compelled to own that he never is so fit for labour as when he is a tee-totaler. Our principle, therefore, is good, "our enemies themselves being judges."

But we have other witnesses. The following is the testimony of harvest-labourers in Bedfordshire.

"We, the undersigned, do testify that we harvested this year for Mr. W. S. Partridge, of Leegrave, in the parish of Luton, Bedfordshire, and acted upon the principle of total abstinence from all intoxicating drink; and we feel much pleasure in stating that we have done our work with *much less fatigue*, *less thirst*, and enjoyed *better health* than we did in harvests before, when we drank ale. We used this harvest, tea, coffee, and toast-water for our drink."

(Signed) WILLIAM GROOM, Luton.

RICH. TEAVLE, Houghton Regis.

DAVID TEAVLE, do. do.

Sept. 9, 1837.

The following is the declaration of some stonemasons, at Milbank:—



"We not only approve the principle of total abstinence, but have ourselves adopted the practice; since which, we not only feel *better in health, and improved in circumstances*, but we can *work better, and feel less fatigue* in its performance, at the same time that our general habits and moral characters are essentially improved."

(Signed) WILLIAM TORTOISESHELL,  
WILLIAM BLOWER,  
THOMAS KING.

Sept. 17, 1837.

We have another statement, more numerously signed.

"We, the undersigned operative smiths and cutlers, members of the New British and Foreign Temperance Society, having acted upon the *principle of total abstinence from all intoxicating drinks*, willingly state, that since we have done so, we have found ourselves much more capable of performing our work, *with less fatigue, with our healths improved*, and our domestic comforts greatly increased." This declaration was signed in London by *Three* coach-spring makers, *Two* coach-spring makers' hammermen, *One* tyre-smith, *Two* coach-smiths, *One* smith and farrier, *One* engineer's hammerman, *Five* blacksmiths, *One* scale-beam maker, and *Two* cutlers. These men varied from the age of eighteen to sixty; and some of them had adopted and practised total abstinence for nearly *Two years*. From Birmingham, Manchester, Leeds, Preston, the ironworks of North Wales and Scotland, we could obtain similar statements. From ministers of the gospel, medical men, females nursing their children; from confirmed drunkards, and those who had never been intoxicated; from the sickly, and those who seemed to be strong, we have the same testimony, that they have adopted total abstinence with the greatest advantage to their health, vigour, comfort, and moral feeling. From the united voices of *upwards of one million of tee-totallers* in England, and from full a million voices in America, we have the same testimony, that study and mental exercise; that bodily labour, whether that of the sedentary mechanic, of the smith, or ploughman, can be performed with *less fatigue* and much more pleasure and comfort by the agent, if nothing intoxicating is drunk.

In upwards of *a thousand vessels and ships* trading from America to this country, total abstinence is practised. Hundreds of seamen, therefore, exposed to all the hardships of the deep, are performing their labour with much *less fatigue*, and with infinite advantage to their health and morals, and to the safety of their cargoes. Thus, then, there is one voice in favour of total abstinence which comes from every nation, ancient or modern; from him who tills the

torrid plains; from him who dwells in the frosts of the North, and from him that cultivates or labours in the temperate zones. The Nazarite, the priest, the prophet, the prince, the general, the soldier, the sailor, the reaper, and the mechanic, in all ages, in all climates, in all countries, have practised total abstinence with advantage. On the other hand, against the use of intoxicating drinks, the voice of science, medicine, physiology, and chemistry; the voice of history, ancient and modern, and of philosophers, historians, and moralists of every age, is lifted up. From Revelation, God, who has spoken in all the diseases that these liquors originate, has uttered the most solemn warnings against these drinks. He tells us that they have "*enlarged the grave*, and opened the mouth of hell without measure." And from our hospitals, lunatic asylums, jails, hulks, condemned cells, and gallows, there is one deep groan, waxing deeper and deeper, and louder and louder, to move us to abstain. From the abodes of wretchedness and starvation; from the couches of ten thousands of the sick excruciated with every description of pain; from the murdered, the dying, and the impenitent, perishing in his sins, there issues one appalling shriek, the most thrilling that ever reached the human ear, or pierced the human heart. Heaven, earth, and hell, cry aloud unto us, and command us to abstain.

These sentiments have been sufficiently illustrated by preceding testimonies and historical facts; but that nothing may be wanting, the following declarations may be of some value. Men the most renowned in science and medicine, have given their most unequivocal and disinterested opinion in favour of the use of that simplest and purest of all beverages, *water*.

Pliny says that "he considered it a great absurdity that mankind should bestow so much labour and expense in making artificially such a variety of liquors, when nature has supplied to their hands a *drink of so superior a quality as water*."

Every scholar remembers the first words in the first Olympian Ode of Pindar, "*Ἀριστον μὲν ὕδωρ*," "*water is indeed the best thing*."

The words "*living water*," and "*water of life*," and "*waters of salvation*," are intended to express ancient opinions respecting the general use of water, and high estimation in which it was held. "Spring up, O well! sing ye unto it!" is one of the beautiful odes of Scripture, addressed by water-drinkers to this wholesome beverage.

The celebrated medical writer, Boerhaave, says, "If drink be required merely for allaying thirst or dryness, and diminishing the acrimony of the fluids, then is *pure water* the best drink for robust man. Plain



food and *water for drink* render our bodies the most firm and strong."

Dr. Hoffman, a Prussian physician of great note, considered water as a preventive of many diseases, as well as an absolute cure of them. "First, because *pure water* is agreeable to the *different natures of all men*. Secondly, that no remedy can more effectually *secure health* and *prevent disease* than water." He adds, "That drinkers of pure water are more *healthy* and *longer lived* than drinkers of *wines* and *malt liquors*. It gives them a better appetite, and renders them plump and fleshy. Drinkers of water are more alert and active in body and mind than beer-bibbers." Speaking of mineral springs, he says, "The major part of their efficacy is beyond all dispute, owing to the quantity of pure elementary water which they contain."

Zimmerman declares "that water is the most suitable drink for man, and does not *chill the ardour of genius*." He says, "that the sole drink of Demosthenes was water."

Sir John Floyer says, "that water drinkers are temperate in their actions, prudent, and ingenious. They live safe from the diseases which affect the head, such as apoplexies, palsies, pains, blindness, deafness, convulsions, and madness; water resists putrefaction and cools burning heat."

Another writer observes, "water drinkers are more healthy and longer lived than others; in such the faculties of body and mind are stronger; their *teeth whiter* and *more perfect*, and their *sight less subject to failure*. All drinks supply the wants of nature only by the *quantity of elementary water* which they contain."

Dr. Gregory asserts, "The *sole* primitive and main natural drink is water, which when pure is *suitable to all sick persons* and *all stomachs, however delicate*. Pure spring water is the most wholesome drink, and the most grateful to those that are thirsty, whether sick or well; it quenches thirst, cools the body, dilutes and thereby obtunds the acrimony, and in various ways strengthens the stomach. And those who cannot drink common well water, can drink it after it has been boiled and cooled, and all that needs changing is the *temperature* and not the *liquor*."

Dr. Cheyne says, "Without any peradventure, water was the primitive original beverage, and *happy had it been for the race of man if other mixed and artificial liquors* had never been invented. Water alone is sufficient and effectual for all the purposes of human drinks."

Dr. Sanders says, "Water drinkers are in general longer lived and less subject to a decay of the faculties than those who use other liquids."

"Cold water," adds another, "is the

most proper beverage for man and for animals; it cools and clears the blood; it keeps the stomach, nerves and head in order, and makes man tranquil, serene, and healthful."

Dr. Hufeman, on the art of prolonging life, observes that "the best drink is water, a liquor commonly despised and deemed prejudicial; it is one of the greatest means of prolonging life." He mentions a surgeon, "who was a miserable hypochondriac at the age of forty, but was afterwards cured by the use of water, and lived to be eighty, his last years being his most healthy."

Dr. Moreley adds, "I aver from my own knowledge and custom, as well as from that of others, that those who drink nothing but water, or make it their principal drink, are but *little affected by climate*, and can undergo the greatest fatigue without inconvenience." "Navigators from the northern regions testify that the greater part of those who die under the severity of the cold are those who drink other drinks than water, while the water drinkers survive."

Dr. Beardley says, respecting the water drinkers of Asia and the Himmalaya mountains, that "they are *able to carry a burden of four hundred weight*, and that one of them had more *strength than three British soldiers*." This latter fact was affirmed by a British officer.

Dr. Mainwaring, in his "Method and Means of Enjoying Health," asserts that "water is the *most wholesome drink, the most suitable for human nature*, answering all the purposes of common drinks; it is a drink that is a *rule to itself*, and requires little caution in the use of it, since *none will be tempted to drink more of it than he needs*. In the primitive ages of the world, water drinkers were the longest lived by hundreds of years; not so often sick or complaining as we are."

Dr. Keill, treating of the stomach in his "Abridgment of the Anatomy of Human Bodies," says, "that water seems the fittest to promote the digestion of food; all spirituous liquors have a property by which they hurt rather than help digestion; those who by a long use thereof have lost their appetites are hardly ever restored without drinking water."

Dr. Pratt, in his "Treatise of Mineral Waters," shows it to be his judgment, that "if people would drink water they would be free from *many diseases, such as tremblings, palsies, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, piles, and such like*. Drinking water strengthens the stomach, *causes an appetite*, preserves the sight, makes the senses lively, and cleanses all the passages of the body, especially those of the kidneys and bladder."

Dr. Duncan, in his "Treatise on Hot Liquors," says, "they had more health and



strength who contented themselves with water; that strong liquors raise the heat of the stomach to excess, whereas water keeps it in due temper; that by these drinks the blood is inflamed, and hence arise fluxes, rheums, ill digestion, pains in the limbs, headache, dimness of sight, and especially hysteric vapours and ulcers."

I have in a former chapter given the testimonies of several medical men, against the use of alcoholic drinks, and, of course, if the use of these beverages is injurious, then it naturally follows that water, or drinks no stronger than water, must be the most wholesome beverages for every individual. Many medical practitioners have given us the premises, but seem to be halting about coming to the conclusion. They allow that alcohol *is bad*, but do not as yet assert that the utter abandonment of alcoholic drinks would be good. However, we have distinguished and honourable exceptions. We have already mentioned Messrs. Higginbotham, Beaumont, Jeffreys, and others, and it is with pleasure that we quote the following testimony of the medical men of Lewes.

"We, the undersigned, hereby declare that spirituous liquors do not contain any nourishment, and that the nutritious matter of malt liquors being combined with a large proportion of alcohol, those drinks cannot be taken to any extent without *detriment* to health, and are not *at all necessary to the labouring man* who enjoys good health, and can command a sufficiency of wholesome solid food; that the habitual use of both spirits and malt liquors is a *principal and frequent* cause of disease, poverty, crime and misery, and that *abstinence* from them would greatly contribute to promote the health, good morals and happiness of the community.

(Signed)

"THOMAS BARKER, M.D.

ANDREW J. DOYLE, Surgeon.

THOMAS HAIRE, M.D., Surgeon.

HENRY MOON, Surgeon.

G. THICKWOOD, Surgeon.

ROBERT COLGATE, Surgeon."

Mr. Higginbotham, at the late anniversary of the New British and Foreign Temperance Society, held in London, stated that he knew an old lady of *ninety-seven years of age*, by the name of Martha Bagshaw, who had suckled *twenty-two children*; she was a strong hale woman; she told him "that she had never *taken anything stronger than water while suckling*, or a little whey when she could get it." This same gentleman said that *children often drop into the grave at an early age, and mothers die an untimely death, in consequence of the use of alcoholic drinks during the time of nursing their offspring*. It may

here be observed that Mr. Higginbotham is a surgeon with an extensive business, and has practised total abstinence during the last *thirty years* that he has followed his profession. I now have my eye on an old man, upwards of *seventy years* of age, who, since he has adopted total abstinence has had an amazing increase of strength, and yet requires less food. He is a gardener, and works in his garden every day. He has been a beer-drinker for sixty years, and was become so weak as to be scarcely able to dig. He declares that he is now stronger than he has been for the last *ten years*.

All who are acquainted with the life of Dr. Franklin are aware, that when he worked hard in London as a printer, he practised total abstinence, and that he defended himself against the attacks and ridicule of his shopmates, by arguing that there was little or no nourishment in beer; and that the body is nourished and supported by food, and not by drink. Had he followed the example of his fellow-workmen, we should never have heard of his discoveries or of his greatness. What a contrast to Dr. Franklin is poor Burns, or Savage, &c., whose drinking propensities placed them beyond the possibility of being promoted in society.

These remarks on the beneficial effects of water are in exact accordance with the discoveries of modern science. A chemical analysis of the blood has proved that *nine-tenths* of it are water; the only liquid therefore required to dilute the blood is "*water*." The purer the water in the blood, the purer the blood will be. It is further worthy of remark, that atmospheric air is the agent which nature employs in purifying the blood. The black, dead, venous blood is brought to the lungs, and distributed over these organs of respiration; while there, it is subjected to the air which we inhale every time we breathe; the black carbon is absorbed and given out every time we expire or breathe out from our lungs, and the blood freed from this deadly ingredient becomes *red living* blood, and is then sent into the arteries to nourish the body. Now, it should be remembered, that all liquids are taken up by the capillary tubes of the stomach, and at once circulated through all the blood vessels of the body. Alcohol being lighter than water, goes immediately into all the veins and arteries of our frame, and there is not a point but it visits. With these facts before us, it is well to observe that *water* contains in it full *thirty per cent. of pure atmospheric air*, the very agent, remember, that *nature is every moment employing to purify the blood*. On the contrary, *alcohol* contains in it *fifty-two per cent. of carbon*, the very element which *nature is every moment labouring to throw out of the blood*. He, therefore, who



drinks pure water, drinks that which must purify the blood; while he who drinks alcoholic drinks, whether beer, wine, or gin, drinks that which pollutes the blood. You often find these *moderation* people taking various quackeries to purify their blood, but what use is it to do so? They may drink nettle tea, or swallow Morison's pills by the dozen a-day; but in five minutes after they have drunk their glass of beer, cider, or wine, their blood is as foul as ever. These physiological facts, therefore, demonstrate that the blood of water drinkers must be pure, while the blood of *moderation people*, as well as drunkards, must be charged with carbon, or that very substance which makes the venous blood black and dead. They also prove that you cannot improve water; you may make it more inviting and captivating to the taste, but you cannot make it better. Poets often, by mere accident, stumble upon some of the most profound deductions of science, and seem by a kind of supernatural prescience to antedate its discoveries. This evidently was the case with Pindar. There never was a more correct philosophical doctrine than is contained in the first line of his first ode,

“*Αριστον μὲν ὕδωρ*”

“Water is indeed the best thing.” He who never drinks but when he is thirsty, and drinks pure water, will never have to complain of foul blood.

It is allowed by all that *oxygen* is employed by nature to keep the blood pure; and, therefore, water must be the most wholesome drink; for not only is there pure atmospheric air in water, but the components of water are hydrogen and *oxygen*; and hence we see how adapted this primitive beverage is to preserve the blood in a living, vigorous, and healthy state.

Some person may object, that he drinks but a small portion of alcoholic drink, and, therefore cannot be injured by it. But this remark arises from ignorance. *One drop* of alcohol would fill a tube, whose *length* and *diameter* are the *eighth* of an inch. If you decrease the diameter *one-half*, you must prolong the tube *four* times, if you wish it to contain the same amount of liquid. I need not say that this is a mathematical fact, and therefore no conjecture. Well, then, go on decreasing the diameter of the tube in question, and proportionably prolonging it until you get a capillary as small as the smallest blood-vessel in the human body, the tube will be of an astonishing length, demonstrating that *one single drop* of alcohol, when passed into the minute vessels of the human frame, will be sufficient to cover over nearly the whole surface of the body, and consequently as an inflammatory poison, capable of deranging

our health to a very great degree. What, then, must be the mischief effected by taking daily a wine glass or more of this pernicious spirit? To talk of moderation in the use of alcohol is absurd; the *only moderation here is abstinence*, and the only suitable drink for man is *water*.

But I will conclude these quotations of the sentiments of others, by giving the opinions of a few distinguished divines respecting the baneful effects of intoxicating drinks.

Bishop Hall, speaking of Noah's drunkenness, says, “When I look to the effect of this sin, I can but blush and wonder; lo, this sin is worse than sin: other sins move shame, but hide it: this displays it to the world. Adam had no sooner sinned but he saw and abhorred his own nakedness, seeking to hide it even with bushes. Noah had no sooner sinned but he discovers his nakedness, and has not so much rule of himself as to be ashamed. *One hour's drunkenness* betrays that which more than *six hundred years' sobriety* and modesty had concealed. He that gives himself to wine is not his own: what shall we think of this vice which robs a man of himself, and lays a beast in his room?” “Drunkenness is the way to all bestial affections and acts. Wine knows no difference either of persons or sins.”

Every one who has read Bishop Berkeley's “Minute Philosopher” must remember how keenly he satirises drinking, in the apology for drunkenness, which he puts into the mouth of a sensualist.

Peter Martyr, in his common places, says, “The liver is inflamed by too much drink, the head acheth, the members are made weak and do tremble, the senses are corrupted, the natural heat is overcome by over much wine; the stomach is annoyed with crudities and intolerable griefs, whilst it is stuffed and farsed above measure: the whole body is in a manner inflamed, and thirst is augmented.” He gives the following translation of Prov. xx., 1:—“*Wine maketh a mocker, and strong drink a troublesome fellow; whosoever erreth therein shall never be wise.*” Of such that boasted that they could drink a great deal of wine, and yet be sober, he remarks, “I desire them to hearken unto Seneca, who saith, ‘Let such men say that by drinking of poison they shall not die; and by taking of poppies they shall not sleep; and that by drinking of helleborus they shall not cast forth and purge out whatsoever is in the inward parts.’” He adds, “that the discommodities of wine pertain not only to our bodies and minds, but also to our substance and goods, friends and neighbours;” to prove which he quotes Prov. xxi., 17:—“*He that loveth wine and fat things waxeth not rich.*” He also gives, among others, the following quotation from Plato:—“He who is over-



come with wine is stirred up with madness, as well of the mind as of the body, and both draweth others and is drawn everywhere himself. A drunkard is like a man out of his wit." He also tells us that we ought to be prepared to obey the apostle, who said, "It is good, neither to eat flesh, *nor drink wine*, if it should turn to the offending of the weak brethren." The reader should remember that these words were written by one who was born A.D. 1500.

Boston, in his "Body of Divinity, and Discourse upon the Sixth Commandment,—Thou shalt do no Murder," speaking of the many ways by which men may kill themselves, observes, "Intemperance is a sin that makes quick work for the grave, has carried many thither before they have lived out half their days. It is the Devil's rack, on which, while he has men, they will babble out everything, for '*quod in corde sobrii in ore ebrii.*' It destroys a man's health, wealth, and soul; murders soul and body at once; it leads to scuffles, scurrilous language, blows, uncleanness, makes their tongues ramble, their heads giddy, bewitches them, and brings on them God's curse."

Hunter, in his "Sacred Biography," speaking of the fruit of the vine, remarks, "*Eaten from the tree or dried in the sun, the grape is simple and nutritious, like the stalk of corn; pressed out and fermented, it acquires a fiery force, it warms the blood, it mounts to the brain, it leads reason captive, it overpowers every faculty, it triumphs over its lord.* Alas! must it be observed, that our very food and cordials contain a poison through the ignorance or excess of man?"

Professor Dwight in his "System of Theology," on "the Sixth Commandment," when discoursing upon the several methods by which life is destroyed, observes, "Drunkenness is nearly allied to suicide. It is an equally certain means of shortening life. What is appropriately called suicide is a sudden or immediate termination of life; drunkenness brings it *gradually to an end*. The destruction in both cases is equally certain, and not materially different in the degree of *turpitude*." Among the causes of drunkenness he places "the example of others," "*customary and regular moderate drinking at fixed periods*," by which, he says, "an habitual attachment to strong drink is insensibly begun, strengthened and confirmed." He enumerates *eleven* evils arising from drinking. "It exhibits the subject of it in the light of extreme odiousness and degradation;—exposes him to many, and those often extreme, dangers;—to many temptations and many sins;—it wastes property;—destroys health;—wastes reputation;—destroys reason;—destroys usefulness;—ruins the family by the example that it sets them, by the waste of property, and neglect of their education, and some-

times by breaking their hearts;—it destroys life and ruins the soul." Finally the professor prescribes "*total abstinence* to all persons who have a *peculiar relish* for intoxicating drinks, and to those who have *begun the habit of intoxication*." "The relish for these liquors increases invariably with every instance and degree of indulgence. To cherish it therefore is to make ourselves drunkards; and it is cherished most efficaciously by repeated drinking. No man will do this who is not a *fair candidate for Bedlam*. Every effort at *gradual reformation* will only cheat him who makes it; *hard as the case may be, he must break off at once or be ruined*."

Paley, in his "Moral and Political Philosophy," enumerates the mischiefs of drunkenness, in "betraying most constitutions either to extravagances of anger or sins of lewdness; disqualifying men for the duties of their station, both by the temporary disorder of their faculties and at length by a constant *incapacity and stupefaction*;—causing expenses which can often ill be spared;—occasioning uneasiness to the family;—shortening life, and ruining others by a bad example." "Persons addicted to drinking suffer in the intervals of sobriety and near the return of their accustomed indulgence, a *faintness and oppression, circa præcordia*, which exceeds the ordinary patience of human nature to endure. As the liquor loses its *stimulus the dose must be increased* to reach the same pitch of elevation or ease." It is evident from another passage in the same chapter on drunkenness, that the Doctor would have approved of the "*Tee-total pledge*;" for he directs the person who has any "inclination to intemperance, to arm himself with some *peremptory rule*." "I own myself," he says, "a friend to the *laying down to ourselves of rules of this sort*, and rigidly abiding by them. They may be exclaimed against as *stiff*, but they are often *salutary*. *Indefinite resolutions of abstinence* are apt to yield to extraordinary occasions, and extraordinary occasions to occur perpetually. Whereas the *stricter the rule* is the more *tenacious* we grow of it; and many a man will *abstain* rather than *break his rule*, who would not easily be brought to exercise the same mortification from *higher motives*. Not to mention that when our rule is once known we are provided with an answer to every importunity." We need not stop to remark how exactly the reasoning of the learned and acute archdeacon agrees with the principles of total abstinence, and the pledge which we deem it important for those who join our society to sign; this pledge, as the doctor here justly observes, induces many to abstain who have no higher motive than consistency to bind them; and at the same time this pledge, or rule, is an answer to every importunity.



It cannot be necessary to give any other quotations from authors who are now no more; but I will not conclude without a short reference to a few living divines, and these I think are far more valuable than those of the men of any past generation because all of these have adopted the principle and acted upon it, and therefore have actual experiment and experience to vouch for the correctness of their assertions.

Professor Stuart, of America, has, I am informed, written ably on this subject, though, I am sorry to say, I have not been able to get a copy of his work; but when it is known that Dr. Pye Smith has written a commendatory preface to that publication, I need not tell any judicious reader that the book is worthy of attention. Dr. Pye Smith himself has joined the ranks of those who totally abstain, and is a living advocate for its principles, as those which are not only in accordance with the gospel, but imperatively enjoined in those texts which prohibit us from doing anything that may cause "our brother to offend or stumble."

Many ministers, who before were scarcely able to attend to their duties, since they have practised total abstinence are restored to perfect health. The Rev. J. Sherman, successor to the Rev. Rowland Hill, in Surry chapel, London, states, "It has been generally reported that I am the worse for my abstinence; but I assure you, that after a trial of *two years*, I am prepared to affirm, that since the age of 17 years I have never enjoyed such an uninterrupted state of health. *I can endure more labour, and with less fatigue*, than when I drank moderately of vinous liquors. Since I have been in London my average public services have been *eight a week*, sometimes *ten, twelve*, or fourteen, but always have averaged *eight*: but I never passed through the duties of the sanctuary with so much pleasure and so little exhaustion as since I have *entirely abstained* from the moderate use of any kind of fermented or spirituous liquors. My appetite is constantly good and relishes the plainest food. My former misery was always to feel that I had a stomach; now my digestive organs are so strengthened by the use of a water beverage, that the stomach performs its office without any painful intimations that it is executing the work assigned to it. What is remarkable is, that a *disease in my throat*, which once laid me aside from pulpit labour for *eleven months*, and always distressed me as long as I partook of beer, wine, or spirits, has entirely left me; so that my voice, which was feeble, has wonderfully strengthened, and I can now preach in Surry chapel to 3000 people with as great ease as I could formerly to 300 in a village chapel. These are a portion of my physical comforts derived from the use of water. O the luxury of that self-denial, which, if it

imposed the severest pains and penalties, would draw the drunkard from his vicious habits! But when it twice blesses,—him who imposes it upon himself voluntarily, and him for whose sake it is imposed,—who would not impose it?"

This testimony of Mr. Sherman is not a solitary one. There are at present in England and Wales, several hundreds of ministers who have signed the pledge of total abstinence; and all can attest that, far from having suffered by their abstinence, they are benefited to an incalculable degree. They can study with more freedom, can stay longer at their books without injury, and preach more frequently with less fatigue. The writer of this Essay can say, that he never enjoyed his existence of forty years until he became a total abstainer. Now study is delightful, and preaching, which he often does *four times* on a sabbath, is rarely attended with toil or fatigue.

The following is a letter to the secretaries of the Bath Temperance Association, by that venerable servant of Christ, the Rev. W. Jay, of Bath.

"My dear Sir,

"Circumstances will prevent my accepting your invitation to attend the Tee-total Christmas Festival on Friday evening. I am thankful that all through life I have been a very temperate man, and for more than twenty-five years, *generally* a tee-totaller, but for the last six years I have been one constantly and entirely. To this (now I am past 70) I ascribe, under God, the glow of health, evenness of spirits, freshness of feeling, ease of application, and comparative inexhaustion by public labours, I now enjoy. The subject of tee-totalism I have examined *physically, morally and christianly*, and after all my reading, reflection, observation and experience, I have reached a very firm and powerful conviction. *I believe that next to the glorious gospel, God could not bless the human race so much as by the abolition of all intoxicating spirits.*

"As every man has some influence, and as we ought to employ usefully all our talents, and as I have now been for nearly half a century endeavouring to serve my generation in this city, according to the will of God, I have no objection to your using this testimony in any way you please. I am willing that, both as a *pledger* and a subscriber, you should put down the name of,

"My dear Sir, yours truly,

"W. JAY.

"Percy Place, Bath, 24th Dec., 1839."

In a letter from America, written by E. C. Delevan, Esq., dated Feb. 8th, 1838, it is asserted, that in the State of New York alone there are 2261 of the clergy of all denominations who have either signed the pledge, or are practising the principles of total abstinence. Many of these, no doubt,



are eminent divines, and yet all of them attest the importance of our principles by reducing them to practice. And if in the State of New York alone there are so many who have adopted entire abstinence, the number in the whole of the United States must be very great indeed. The following sentiments of Dr. Beecher, of America, may give us some idea of the holy intensity with which the subject is viewed and advocated in that interesting country. "And now," says he, "could my voice be extended through the land, to all orders and descriptions of men, I would cry aloud and spare not. To the watchmen upon Zion's walls, appointed to announce the approach of danger, and to say unto the wicked man 'Thou shalt surely die,' I would say, can we withhold the influence of our example in such an emergency as this, and be guiltless of our brother's blood? Are we not called upon to set examples of entire abstinence? How otherwise shall we be able to preach against intemperance, and reprove, rebuke, and exhort? Talk not of 'habit' and of 'prudent use,' and a little for 'the stomach's sake;' this is the way in which men become drunkards. Our security and our influence demand immediate and entire abstinence. If *nature would receive a shock by such a reformation, it proves that it has already been too long delayed, and can safely be deferred no longer.* To the churches of our Lord Jesus Christ, whom he hath purchased with his own blood, that he might redeem them from iniquity and purify them to himself a peculiar people, I would say,—*Beloved in the Lord, the world hath need of your purified example;* for who will make a stand against the encroachments of intemperance, if professors will not? Will you not, then, abstain from the use of it entirely, and exile it from your families? Will you not watch over one another with keener vigilance, and lift up an earlier note of admonition, and draw tighter the bands of brotherly discipline and with a more determined fidelity cut off those whom admonition cannot reclaim? Separate, brethren, between the precious and the vile, the living and the dead, and burn incense between them, that the plague may be stayed."

But I will quote no further: the testimonies adduced in this chapter are sufficient to prove that intoxicating drinks are not in the least needed for health, labour, strength, mental cheer, or longevity. We have seen that millions upon millions of the human family have been cheerful, healthy, robust, happy, and moral without them; and we have also seen that their moderate use has led to intemperance, and been the ruin of millions. Not a single people upon the face of the earth is there, or has ever been, to whom these poisons have been introduced, but they have either destroyed them, or

threatened them with destruction. We are, as a people, through the infatuation produced by these liquors, on the high road to ruin, but God, in his mercy, has warned us in time, and should the voice of Total Abstinence be heard, we may yet be a saved, a powerful, a prosperous, a moral and a happy people.

## CHAPTER VIII.

Our Duty and Consequent Prospects—We ought to abstain ourselves, and oppose the Drinking Habits of the Day—Pothouse Clubs and Drinking at Births, Baptisms, Marriages, and Funerals—Not give Drink for Wages—Toasts discountenanced or drank in Water—Not tempt our Friends—Wine at the Lord's Table—Our Prospects cheering—Total Abstinence not substituted for the Gospel—Natural Health—Prison—Bankruptcies, Crime at Elections lessened—Prostitution—Increase of Trade—Education—Attendance on Divine Worship—Increase of Members to Christian Churches—Domestic Comfort—Effects on Benevolent Institutions and on the Missionary Enterprise.

AFTER what has been said concerning the nature and effects of alcoholic drinks, the duty of every patriot and of every christian to abstain cannot be a matter of doubt or hesitation. We have proved that, as articles of food, instead of being nutritious they are *poisonous*, and that, *as medicines, they might immediately be dispensed with.* We have seen that disease, crime, pauperism, and death are their invariable attendants, and that their baneful influence neutralises and counteracts a very large proportion of our efforts to enlighten and moralise the people. It has been shown that the strongest, most handsome, athletic, and powerful of the nations have been those who have drunk nothing stronger than water. Never was there a period when any people had such facilities for obtaining strong drinks as are at present possessed by the mass of the British population, and yet among us there are thousands who are never permitted to taste these inebriating liquors; it is neither conscience nor principle, for we are not now speaking of the noble band of *voluntary* tee-totallers, but of those whose circumstances compel them to abstain; it is neither conscience, principle, nor science, nor brotherly love, but want and poverty, or inability to procure these liquors, that keeps these from drinking intoxicating beverages, and still these very *involuntary* tee-totallers enjoy better health, and have more strength than their tippling neighbours. The most unquestionable evidence has demonstrated, that when they abstain from these drinks, our countrymen can brave any climate, breathe the air of almost every land, and endure the most arduous labours without any detriment. There is no doubt that the



late expedition up the Niger owed its failure in a great measure to the intoxicating drinks, which the unphilosophical voyagers drank as an antidote for fever! As long as we continue to carry alcoholic drinks with us to Africa, India, or Jamaica, we shall export fevers and miasmata of every description from our own stills and wine vaults. Poisoned and heated by these liquid fires, many of our countrymen expire almost as soon as they touch a foreign coast, and at home the case is little better, for here the ploughman complains of indigestion, the huntsman and the carpenter must carry about with them their box of antibilious pills; large bodied men tremble like criminals and must have gin, a smelling bottle or Eau de Cologne, to keep them from fainting. Our tradesmen, mechanics, senators, and ministers of religion are, almost to a man, suffering from nervousness, or some other complaint which alcohol has engendered; and our wives and daughters, smitten by this pest, are often unfitted for the common duties of domestic life, or drop into the grave in the very flower of their age. In a moral and religious aspect the affair is too dark for us to look upon. The book that told all the crimes of drinking would be too vile to be read. Since I have been writing this Essay, I have been doomed, in consequence of having arrived in a town by the mail early in the morning, to pass two hours, from four until six, in the kitchen of a respectable inn. The proprietor was there all the time, being up betimes to attend to his many customers, whom the early coaches brought to his house. He seemed a respectable man, and had you met him in the street would have passed for a gentleman. Some of the coachmen that lodged there, and took their early breakfast before starting, would, on the box, have passed for polite respectable men. But the inn-kitchen was liberty-hall; here there was no restraint; and what I heard that morning, during two short hours, must not be repeated. Here were the proprietor, coachmen, guards, horsekeepers, porters, &c., all blended together, and the blasphemy, the filthy conversation and obscenity that formed the whole burden of their conversation would not have been exceeded in a pandæmonium. This was the kitchen of a respectable inn, and in the morning between the hours of four and six, and consequently before their passions were but little, if at all, excited by drink; let any one then imagine what must be the language, the thoughts, the passions, and the deeds that form the character of the thousands of gin-shops, pot-houses and taverns, that infest our country. Talk of pagan India; talk of Tyre or Sidon, or Sodom or Gomorrah; these were all chaste and holy compared with the drunkeries of

our day. And yet these alehouses, &c. are said to be essential to the comfort of the people! and christian people, by drinking, commending and dispensing home-brewed beer, wine and spirits, are directly or indirectly contributing their influence and drinking example to keep open these hells. Sure I am that, as stated above, the book that repeated but a thousandth part of what passes daily, and especially on the sacred Sabbath, in these pot-houses and taverns, could not be read. The waste of health, life, talent, intellect, time, character, property and comfort cannot be told. Drunkenness and moderate drinking present to us the blackest catalogue that ever polluted the light, and if we have any purity that crime can disgust, or any pity that misery can move, then ought we to use all our energies to stay this widely spreading desolation. Now as long as intoxicating drinks are in use, all kinds of iniquity will abound. A fiery stimulating poison is the only quality in these liquors that obtains for them the favour of the public; and as long as they are drunk, the stimulus they give will be followed by depression, the heat they impart will be followed with thirst, and these two sensations, like "the two daughters of the horse leech," will constantly be crying, "give, give." In every instance, intemperance is the child of that *indefinite, undefinable monster* called *moderation*. When we drink these destructive beverages, though it be ever so moderately, we partake of a poison which can do us no good, which in the end may inflict on us an immensity of harm; and at the same time encourage others to use a bowl which to them may be death in both worlds.

Our first duty, then, is abstinence. We are responsible to God for our example. We may by our "meat or *drink* destroy him for whom Christ died." And we may rest assured that when God maketh inquisition for blood, he will not hold that man guiltless whose example was the ruin of a neighbour or brother. Jeroboam, the son of Nebat, caused Israel to sin; and heavy indeed was the punishment that followed him and his house. The impression has long been deep on my own mind, that one reason why the Holy Spirit is not poured out upon us is, that our needless and reckless indulgence in these liquors has grieved and offended that Divine Comforter. The money wasted on these drinks brands us with the crime of sacrilege; our spending it unnecessarily shows that we can spare it; and if we can spare, we ought to bestow it on the missionary treasury for the conversion of the world, and thus make "to ourselves friends out of the unrighteous Mammon, who, when we die, may receive us into everlasting habitations." Thus, to spend on a vitiated taste what would supply



our perishing brethren with the means of salvation, is to render us guilty of their blood. If we "warn not the wicked man, or send not to warn him, when we have it in our power to do so, his blood will be required at our hands." But we not only destroy by withholding the Gospel, but our example in using a poison beguiles others to death. We walk on the verge of a precipice; others that have not our nerve, follow us to the same summit, and are dashed to atoms, and yet, instead of receding, we continue to regale ourselves with all the *sang froid* of a Cain, who said, "Am I my brother's keeper?" Surely it is time to amend our ways, and abstain from the fatal cup. Were the juice nectar, or the fruit of paradise, yet if its use is the occasion of crime, misery, and death, to others, it would be our duty, both as patriots, philanthropists, and Christians, to spurn with the deepest dismay, so disastrous a bowl. And imperative as this duty, viewed under such an aspect, appears, its obligation is increased a thousand fold, when it is remembered, that the drink in question, so far from being ambrosia, is a most deleterious poison. Wherever there is alcohol, it may be said that "there is death in the pot;" and while we sip it ourselves and commend the cup to others, we are, in many instances, guilty of murder and suicide; we betray our friends with a kiss, and at the same time effectually shorten and terminate our own existence.

But beside abstaining ourselves, we must set our faces against the present drinking habits of society, which are associated with almost every engagement and relation in life, whether commercial or political, domestic, or religious.

Pot-house clubs, and the paying of wages at public-houses, bowling-greens at the drunkery, and other amusements intended to allure men to drink these accursed liquors, should have our most energetic opposition. We are not against rational exercise nor rational amusement, either for the poor or the rich; but let *it be exercise*, and let the exercise be rational and innocent, that it may neither reflect on our intellect, nor lessen our cheer by infixing a sting on the conscience; and therefore let every amusement be far removed from the alehouse, let the poor also be encouraged to lay up for sickness and old age, but let them not be mocked with the provision of the pot-house club. In how many instances, alas! have these falsely named benefit societies proved the greatest bane and scourge. Thither the youth of much promise has gone to deposit a portion of his earnings for a time of need, but he has returned another man; the publican's bowl has bewitched him, and the provident young man has died a reckless spendthrift, who,

before he himself sunk into the grave, broke the heart of her whom he tenderly loved, until the hour that the poison of the beer-shop changed the heart of the man into that of a monster. What a robbery, too, is committed upon the wages, and a greater still upon the character, of the labourer, by paying him at the public-house, and, indeed, by paying him on the Saturday night! Why send him to the drunkard's school to receive his wages? Why tax him to the amount of a pot of beer before he is permitted to touch the fruit of his toil? Why expose his morals to the contaminated breath of the drunkery. The dead are there. Though whitened, still it is a sepulchre full of dead men's bones, haunted with the groans of broken-hearted, starving children and mothers, and execrated by the curses of the damned! Why send him where the harp, and the viol, and the tabouret, and the pipe are played to beguile the unwary, and to make the simple forget that the house is none other than the house of demons and the gate of hell. Surely, also, the workman ought to have his pay in time for the market, that his wife may lay it out to the best advantage, and that the week's stock being laid in, the husband and wife may escape the temptations of a Saturday evening's debauch.

The practices also of drinking at baptisms, marriages, and funerals, should be abandoned. To be unable to rejoice at the birth of a child, or at its consecration to the Redeemer, unless we have the tankard, or the wine bottle, is to show, that far from being christians, we are sunk below the brute creation. To need any other cheer than that which natural affection begets, or religion inspires, is to prove that we are heartless and Christless. The vulture without gin, exults in her offspring; and the tigress, without wine, fondles over her young; and shall bosoms warmed with the nobler feelings of humanity; understandings enlightened by the Spirit of the Almighty; hearts glowing with divine love, and hopes throbbing with the inspirations of celestial prospects, need the accursed fire of alcohol poison to cheer them and enable them to rejoice? God forbid, that we should blaspheme humanity, and blaspheme our Maker by such an intimation! And again we ask, must youthful love be inspired and consecrated, and conjugal love cherished and kept alive, by the fires of alcohol? The very suggestion of such a thought intimates that we are "without natural affection" and ought never to marry. The love, or the cheer, or joy, that must be drawn from the wine vessel, are unnatural, artificial, inhuman, and neither fit for the bosoms of human beings, brutes nor demons. And can we expect that God will baptize that child with



his spirit whose parents are polluting themselves with strange fire; or that those nuptials can be blessed, or that union happy, which was stained with the foamings of the drunkard's bowl? History and fact answer, No. Drinking at births, weddings, and baptisms, are among the fruitful sources of drunkenness in all our large towns; and we all know the thousand miseries attendant upon this most desolating sin. I may be told that the Saviour wrought a miracle, that wine might not be wanting at the marriage of Cana. So he did. But I have before shown, from the character of the wines which in that country were called "*Good*;" and from the wisdom, love and compassion which regulated every action of the Redeemer, that the wine was neither alcoholic nor inebriating. I would not for the wealth of the Indies insinuate that the Son of God produced a beverage which he knew would poison the stomach, inflame the passions, and corrupt the morals of the guests. He wrought that miracle to show or "*manifest forth his glory*, that his disciples might believe on him;" but no one except an infidel or a drunkard would say, that his "*glory was manifested*" in producing a drink which poisoned his friends; and the knowledge that he did so, instead of awaking or confirming our faith in him, would be calculated to beget unbelief. Let our drinks at weddings and baptisms, if we cannot be happy without them, be such as shall manifest the "*glory of Christ*," and such as shall neither reflect on our prudence and kindness, nor endanger our health and morals. And let us remember, that the sooner we obtain the custom of deriving our cheer from the proper exercise of human affections; from benevolent, intellectual, and moral sources; rather than from the merely animal and brutish gratifications of eating and drinking "*meats and drinks*," the sooner we shall prove that our minds and affections have arrived at maturity.

The baneful custom of drinking at funerals must be abolished. At such a time, generally speaking, the "*heart is soft*." Most men if sober are serious and disposed to reflection at a funeral. The corpse, the shroud, the coffin, and the grave, and the tolling bell, strike the tongue of the swearer and obscene talker dumb; paralyse the unchaste; clothe the face of the jester with melancholy; and make the infidel tremble and half forswear his belief in chance and annihilation; but let the cup pass round a little, and how the scene changes! These very mourners, who came to mourn, and actually felt seriously and morally for a while; and felt too, that it was good to have the finer sensibilities of our nature called into exercise; that it was proper and profitable to "*weep with those that weep*;" that it was "*better to go to the house of*

mourning than to the house of mirth:"—these very mourners begin to

"Reel over the full bowl, and when 'tis drained  
Fill up another to the brim, and laugh  
At the poor bugbear Death;"

and yet the very drink, that excites that demon grin, and jest at the ruin of a temple which Divine power guilt and sin demolished, is tinctured with a poison which, at the very moment that the scorner laughs, is impregnating his vitals, polluting his soul, and hurrying him to the pangs of the "*second death*." How dreadful also is the havoc which this accursed liquor commits upon the feelings of the bereaved! Alcohol murders the infant at the breast, and the broken-hearted mother throws herself into the arms of the assassin to have her sorrows assuaged and her heart comforted. He slays the youth that was the only stay of his father's house, and the parents, while shedding tears of blood for their loss, cling more closely than ever to the fiend that has blasted all their hopes and written them "*childless*." How often have we seen the hoary-headed relative, or friend,—that came to weep—and actually did weep and pray, and resolve to be a christian as long as the cup was kept from him—drink himself drunk and stagger home from the grave of the friend that he loved, not, alas! more serious, but more hardened and brutish from the visitation. All the tears of sympathy have been dried up by this fiery stimulant; all the solemnities of the grave chased away; and all the suitable exhortations of the minister neutralised, by the demoralising influence of that vile drink so copiously supplied at funerals. Volumes would not suffice to tell the mischiefs that arise from the practice of pushing round the venomous cup, on these solemn occasions; but surely, as christians, we ought, by our total abstinence, and benevolent admonitions, to prevent death and the grave from being incentives to vice, immorality and hardness of heart.

We ought also to abolish the practice of rewarding men for their labour or their kindness by promising them, or paying them with these pernicious drinks. What a shame to administer to the labourer a *cup of poison* instead of wages; or to reward the kind-hearted neighbour, who did us a service, with a stimulating draught which made him thirst for more, and sent him to the pot-house to perfect himself in drunkenness! Give him bread, give him clothes, give him a book, or give him money, but endanger not his morals, his health and soul, by giving him an inebriating drink. Often in this proceeding there is as much knavery and craft as there is recklessness of the character of the hapless recipient. Labour, worth ten times the amount of the value of the beer or gin which is given, is



wrung, or inveigled out of the poor dupe for a paltry pot or glass of poison, and yet the self-styled christian that does this, has the impudence to thank God that he is not a sharper! "The hire thus kept back," and for which a worthless demoralising poison was substituted, "crieth, and its cry entereth into the ears of the Lord God of Sabaoth." By such deeds "treasure is heaped together for the last days."

The custom of toasting every thing by drinking strong drinks, must be abandoned. Never, perhaps, was there a more irrational and absurd practice. As though we could not express our loyalty to the Queen, our good wishes to the bishops, clergy and church, or our affection to our friends and country, without swallowing a portion of poison!! If there is any real connexion between drinking and loyalty, why not use an innocent beverage? In thousands of instances the love of drink and not love to the Monarch, is the origin of the toast, and those who are most noisy with their "*three times three*" are swallowing all their money, all their morality, all their loyalty and patriotism at the same time. Some of these would curse God and the king for a pot of beer; and others, ruined by drinking and toasting, are just ready for anything that would mend their affairs and get them some drink. The most disloyal and disaffected of our countrymen are those who have beggared themselves by drinking. It is impossible to tell the crime and the misery which drinking of toasts has originated. Lewis the XIV. of France is said to have foreseen the consequences, and to have prohibited the drinking of toasts. But if after all we must express our feelings of loyalty and affection in this manner, why not use a liquor that is perfectly harmless? The writer has been at several public dinners, and drunk all the toasts in water, and done so without any annoyance from others, and with the greatest advantage to his own health and enjoyment both at the meeting and after its excitement was over. Water drinking kept him from the evil of over excitement, and therefore was alike beneficial to health and to feeling.

We ought not to tempt our friends by placing these drinks before them. You would not offer them digitalis or prussic acid, and why give them what is quite as much a poison, and may be more destructive? Give your friend prussic acid and he will die at once; the suffering will be short, the tale soon told; but give him alcohol and you may cherish, or call forth a taste, which will torment him with indigestion, unnerve and paralyse his powers, excruciate him with gout, and bring him slowly to the grave; but not perhaps until he has sacrificed his property, his character, his friends, and his soul;—and thus a murder will be per-

petrated which the language of mortals wants words to describe. If he must have strong drink, act like the sons of prophets of old. Cry, "alas!" and tell him, there is "death in the pot."

Finally. We ought to substitute an innocent beverage for the poison which is now so generally used at the Lord's table. I have before shown that at the first sacrament our Lord drank an unfermented wine; we therefore sin against his blessed example by the use of any other; and we place in the hands of the members of the church a beverage which may cherish or call forth a vitiated taste, injurious, and perhaps, fatal to their piety. Not long ago a reformed drunkard and apparently a converted man, approached the Lord's table of a church which I could name; he ate the bread, and drank the wine, but mark the result; the taste of a drunkard for alcohol is like that of the blood-hound for blood, a single sip makes him thirst for more; so here; the wine tasted at the sacred communion, revived the old passion, and he, who seemed a saint, was corrupted by the sacramental wine, went home, got drunk and died a drunkard! Surely we ought not to change "the cup of the Lord into the cup of devils."

Viewed in whatever light they may, the benefits that must follow the adoption of total abstinence are incalculable. I am persuaded that very few persons are at all alive to the importance of the subject, or have any idea of the glorious prospects of happiness and prosperity, both to the world and the church, that must be consequent on the abandonment of the use of inebriating drinks. And, in giving this opinion, it is not intended to intimate, as some affirm, that total abstinence will be, in any sense whatever, a substitute for the gospel or the grace of God. Let us suppose that every island in the Pacific was surrounded with a great wall, like that of China, which prohibited every Christian from entering, and preaching the gospel; and let us suppose, further, that a number of persons had banded themselves together for the purpose of persuading the people to throw down these walls, and remove such obstacles entirely out of the way; would any one say that these pioneers were substituting their "*wall-razing*" for the gospel of Christ? Or let us imagine that, in our own country, there was a large deep pit, and that hundreds of our countrymen were so infatuated that they threw everything into this pit; if you gave them money, instantly it was thrown into this pit; if you gave them clothes, instead of clothing themselves with them, away all were thrown into the pit; if you gave them Bibles, or good books, very soon the word of life would be thrown into the pit; in fact, the *pit mania* has at length proceeded



so far, that they very frequently threw their wives and their children, and even themselves, into the pit; and in this manner thousands annually are dashed to pieces: what if a few individuals, seeing all this waste, folly, and misery, were to unite themselves together, and agree to use every effort to fill up the pit; surely there are no persons alive that would exclaim, "If you fill up that pit, you will be substituting your *"pit-filling"* for the grace of God!" If any one were to make such a remark, we should certainly conclude that his head was not marked with the organ of logic; and if we stooped to reply to such silliness, we should say, "My good friend, do you not see, that if we break down those walls you will have free access to the people to make known to them the gospel; and if we fill that pit, the people cannot throw their money, their clothes, their Bibles, and themselves into it; so that, in fact, they will have clothes to wear, and will not be kept away from God's house by their filthiness and rags; they will read your Bibles and good books, and that will induce them to come and hear you preach; many that would now have been your hearers are already fallen into the pit, some of them so heavily laden with guilt, that they have gone to the bottomless abyss, but if the pit be stopped we shall prevent the occurrence of these disasters?" If an objector, however obtuse his intellect, were not satisfied with this reply, but still persisted that breaking down the wall, or filling up the pit, was, in a most infidel manner, to supersede the gospel, why then his sanity would be justly questionable. The cases here supposed exactly accord with the object of the Total Abstinence Society, and its supposed interference with the grace of God. Alas! the great wall of intemperance, the devouring pit of drinking, are among us. If we go to distribute tracts or Bibles, this wall obstructs us; if we invite people to hear the gospel, intemperance, like a huge wall, hinders them; if we attempt to feed them, clothe them, or instruct them, the horrible gulf of intemperance swallows up them and their substance, and we see, not only money, clothing, and good books gone, but husbands, wives, and children sink beyond the reach of the voice of mercy. But break down the wall, and an effectual door will be opened for us to go in and preach the word of life; stop up this awful abyss, and thousands will be saved from misery and premature death, and will be the constant hearers of the word of salvation. "No one crime," says Lord Bacon, "destroys so many of the *human race*, nor alienates so much property as *drunkenness*." And the Rev. J. A. James, of Birmingham, observes, "Far from thinking this cause a *sole* means of converting sinners from the

error of their ways; we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but *to make way* for other means." And certainly, if we can stay the plague which destroys so many of the human race, far from opposing, we are aiding the cause of religion. We never affirm that total abstinence will save any one; we as firmly believe as any tippler or moderation-man in the country, that "there is no other name given under heaven among men whereby we must be saved," but the name of Jesus; and, being fully assured of this fact, we are resolved, as far as our power can extend, to remove from among men every hinderance that keeps them from Christ; and certainly think, that in so doing, we are acting quite as evangelically as those who, by drinking intoxicating drinks, are encouraging others to use a liquor which stupifies them, renders them hard hearted, and keeps them from the Redeemer.

Were total abstinence adopted, the health of our countrymen would be greatly improved. We have seen what fine athletic people those are, and always have been, who drink nothing but water; and, on the contrary, what numbers of diseases are originated or cherished by the consumption of alcoholic poisons. I need not repeat these now, having so fully treated of them in a former part of the essay. But there is not a doubt that when this principle is reduced to practice, our hospitals, instead of being crowded, will have but few inmates; and lunatic asylums will be rarely visited. Scrofula—in most instances the effect of drinking—will be purged from the blood; consumptions, asthmas, and dropsies will rarely occur; fevers, influenzas, and inflammations will be rare; indigestion, bilious and bowel complaints will be unusual; and men will be nervous in the athletic sense of the word: and though it may require some years to purify us, as a nation, from the ills that alcoholic drinks have inflicted on our constitutions, yet human life will be gradually prolonged to its natural duration; and, instead of dying in the flower of their days, men shall come to their "graves in a full age, like as a shock of corn cometh in his season." Then shall be repeated, what was said of man in that pristine period, when

"Labour prepared  
His simple fare, and *Temperance ruled his board*."

— "Death, though denounced,  
Was yet a *distant ill*, by *feeble arm*  
Of age, his sole support, led slowly on."

As intemperance, more than any other vice, peoples our jails, let total abstinence be adopted; the sinews of drunkenness will be cut, and the chief incentives to dishonesty, prostitution, and murder, be destroyed, and the consequence will be, that our prisons, which are now teeming with ju-



venile, as well as other offenders, will stand forth the mementos of the crime of bygone years, rather than the monuments of existing iniquity.

It is a well-known fact that bankruptcies are, in most cases, the dire effects of intemperance. A gentleman lately told me that out of twenty-seven bad debts recorded on his books, *eighteen*, or *two-thirds*, had been contracted by persons who were addicted to drinking; and therefore had robbed their creditor, and given the money to the wine merchant. Besides the property actually wasted in these poisons, tradesmen, beguiled by the excitement they produce, look at many an undertaking under the blind stimulus of what they call a moderate glass, and speculate, to the ruin of themselves, and those who were foolish enough to trust them. Let abstinence be adopted, and the vices and extravagancies which intemperance engenders or cherishes will be abandoned; men will live within their means; will use their reason and foresight in trade; and then the names of insolvents will rarely appear in the columns of the gazette.

There is not the shadow of a doubt but the greater part of the pauperism which now taxes the country is the effect of drinking. There are very few but might have provided for themselves, or would have been provided for by their relatives and friends, if the funds necessary for these purposes had not been spent in intoxicating drinks. Should total abstinence prevail, natural affection and providence and foresight will be the characteristic of all classes: and then parents will not doom their children, nor children their parents, to the mercy of a poor-house or overseer. Men will no longer lie under the reproach of being less provident and prudent than the insignificant ant which they trample in the dust with so much disdain: and thus an increased value will be given to property, and, at the same time, the comfort, happiness, and independence of all classes will be augmented.

It can scarcely be requisite to mention the crime and corruption which intoxicating drinks occasion at every election. The designing aspirant to power, or office, or emolument, who has neither intellect, principle, knowledge, nor character to recommend him to a seat in parliament; who, in fact, has no other qualification than that of a few pounds to waste on the rabble and drunken electors in beer; by distributing largely these demoralising liquors, ousts the honest representative from his well-merited place, and rises to an eminence which enables him to vote away the money, blood, liberties, and morals of the people at pleasure. The history of electioneering drunkenness, and its causes and effects, would open one of the blackest pages in the exploits of corruption; but only induce the

people to abstain, and you almost instantly defeat the stratagems of whig, conservative, or radical bribery.

Every one knows how intimately drinking and prostitution—the brothel and the pot-house—are connected together. There is, perhaps, scarcely a holiday-season throughout the year but greatly adds to the lists of the victims of seduction. Probably there is not a sabbath evening passes by, without hundreds of the unwary of both sexes being beguiled to those deeds which terminate in ruin. How ill this country, or indeed any country, can afford to have the flower of its citizens worse than slain in the prime of their age; yet the drinking habits of the day are subjecting us to this heavy sacrifice. But let the principles of total abstinence prevail, and then the gin-shop, the ale-house, and the house of ill fame, will be avoided at the same time. And it should be remembered that, to accomplish this reformation, total abstinence is especially needed; because it is not drunkenness, but *moderate* drinking that inflames and arms the prostitute and the seducer. What an increase of trade, also, would immediately be the result of abandoning these destructive liquors! There is not the least doubt but the sum wasted upon these poisons, either directly or indirectly, amounts to twice the value of our present export trade. And it is equally certain, that if our drinking habits were abolished, nearly the whole of this property would be employed and spent in the manufactures, commerce, and agriculture of the country. Our trade would be more than doubled immediately. In fact, total abstinence would produce an effect equal to the instant calling into existence of four or *five* such countries as the United States of America, and bringing to our market an order from each of them equivalent in value to our present exports to the United States. We often alarm ourselves lest our arts and manufactures should be learnt by foreign nations, and our export trade should thus be ruined: but the adoption of total abstinence would, by increasing our home consumption, more than double the demand for whatever useful articles our markets at present supply, and thus render us independent of foreign trade altogether. This assertion may appear startling to some; but it is only for such to consider the immense waste and expenditure connected with drinking, to perceive that facts most fully substantiate this estimation. And when we contemplate the misery and vice, which, in numberless instances, are connected with poverty; and the comfort, morality, and happiness, which must be the consequence of having full employment for all the people, then the duty of total abstinence assumes, in the breast of every patriot, the character of a most imperative obligation.



It is now generally admitted that the education of the people is a most desirable object; and schools are erected in most parts of the country; still who is there that does not lament over the numbers of children who are kept from these charitable institutions? And if we inquire into the cause of this, we shall in many, probably in most cases, find, that the intemperance, or the *moderation*, of the parents, is the sole cause. The father, and sometimes the mother, are addicted to drinking, and the consequence is, that the children have not clothes to wear, and, therefore, instead of being sent to school, are brought up as barbarians in a Christian country. But were total abstinence practised, then all the means requisite for the proper education of the rising generation would instantly be furnished.

Were intoxicating drinks abandoned, were the gin-shop and the pot-house closed, what numbers, that now profane the holy Sabbath, would begin to crowd the temples of the Most High! Man was made for association; and destroy his taste for intoxicating poisons, and then the tea-garden and the vulgar throng who assemble there, not for tea, but for strong liquors, will lose their attractions; and the intellectual, the rational, and inspiring truths of Christianity, and the holy and animating worship of Jehovah, would allure thousands to the sanctuary. It is found already, that when men begin totally to abstain, they almost immediately lead a new life and reverence the worship of God. Nottingham, Liverpool, Bristol, Preston, and almost the whole of North Wales, can bear witness to the truth of what is here stated. Do away with strong drinks and with attendance at the alehouse, and you immediately will increase the number of those who will throng to hear the Gospel.

Total abstinence has already added hundreds of members to our churches, and kept hundreds of members from disgracing themselves by drinking, and yet these are only the beginnings of days of spiritual prosperity. God himself has already highly honoured the society with his blessing: considering its limited means, and the opposition which God's church has brought against it, it is probable there is not another institution in the country which has been crowned with more signal success. In one small town, I lately saw it recorded, that *fifty members* had been added to the church in consequence of the adoption of total abstinence. And is it not important that we should have a safeguard against the fall of our ministers and members? You say, that the grace of God will protect them; but you have tried the grace of God, and it has not kept all from falling; and why? Doubtless, because in using these liquors "you tempt the Lord God by your lusts."

Nowhere is it promised that the grace of God shall abstract from the body a poison which was presumptuously and unnecessarily drunk. To persist in the daily use of inebriating drinks, and then to ask for the grace of God to keep us from falling, is "to ask and have not, *because we ask amiss that we may consume it on our lusts.*" I once heard a clergyman, a notorious drunkard, preach from these words: "Mark the perfect, and behold the upright, for the end of that man is peace;" and a few weeks after, this very priest, as if to give his people a demonstration of the contrast between the end of the "*perfect man*" and that of a *drunken parson, hung himself!* The very same parish has, since that awful event, buried a promising young clergyman, who died in the flower of his days, "as a fool dieth," killed by drinking. I know another instance of a minister of a parish, whom the clerk has supported while reading the burial service, otherwise he would, from the influence of wine and spirits, have reeled into the grave and stretched himself on the coffin. I have my eye at this moment on three highly popular and zealous dissenting ministers, who are now "dead while they live:" strong drink has slain them. Adopt total abstinence, and these scandals to religion, to the church and dissent, will cease for ever. No more will the church have to weep over its ministers, nor pastors over the hope of their flocks, cut off by these debasing liquors.

And what shall we say of the domestic comfort which must flow from total abstinence? The husband, instead of starving and ill-treating his wife and children, will love and cherish them. The wife and mother, no longer unsexed by drinking, will become the lovely being, the "help meet for man," whom Solomon has described in the 31st chapter of Proverbs:—"Her own works shall praise her." "Her children shall rise up and call her blessed, her husband also, and praise her." The offspring of such parents shall be "like olive branches round about the table." They shall be more cheering than garlands of peace, or olive yards of plenty. "Children's children shall be the crown of old men, and the glory of such children shall be their fathers." Educated in useful knowledge and the gospel of Christ, inured to abstinence from the cradle, accustomed to the worship of God, their bodies and minds uncontaminated by the diseases and passions which these demoralising liquors engender, the youth of the coming generation shall be the joy of their parents and the boast of their country; and the domestic circle, instead of being the hell, that drinking, in thousands of cases, has made it, will be the fac-simile of all that crowds into our imagination at the mention of that sweet word "*Home.*"



With the abandonment of these liquors, their deleterious effects on the health and minds of the members of the church, of ministers and missionaries, shall cease. Private Christians shall be more active, ministers more strong, intellectual, and zealous, and the missionary, reared in the school of total abstinence, shall wear a body proof against the attacks of the various climates in which he may be called to preach the Gospel. Neither the miasmata of Africa, the frosts of Siberia, nor the suns of India, for many a year shall smite his hardy frame; and thus the progress of the Gospel shall receive a mighty acceleration, and rarely shall suffer from those checks which disease and death at present so often occasion.

It is impossible to say what effect the adoption of this principle would have upon the funds of our various benevolent and religious institutions; but no one will doubt that a very considerable portion of what at present is wasted on these poisons would be consecrated to the cause of humanity and religion. To say that in a very little time all these contributions would be doubled, is far from being an exaggerated anticipation. One lesson the spendthrift has learnt in the school of intemperance, and that is, that he can afford to be very liberal. The sums devoted to the shrine of Bacchus afford examples of voluntary contribution, compared with which, the most munificent liberality of the church must sink into insignificance. In what age, we may ask, have the followers of Messiah contributed the value of *one hundred millions* to the cause of God? The drinkers of strong drink, on becoming total abstinents, often remember what they once could afford to waste, and therefrom learn what they now can afford to give.

But to conclude. Should the principle of total abstinence prosper, and it is too firmly based on science and religion to allow it to fail,—should this principle succeed,—the prospect before us is one of the most cheering imaginable. There is, then, the probability of every house becoming, in the strict sense of the word, a “home.” The bleeding hearts of wives would be healed, hungry children would be fed, and both them and their parents would be seen clothed in their right mind. Our manufacturers would receive an impulse from home consumption that would make us independent on foreign resources. Our national health would be improved, because we should then be delivered from one of the direst pests that ever smote the human family; and we should be what, considering our scientific and physiological knowledge,

we ought to be, one of the healthiest people upon the face of the earth. Our various schools and other institutions for the intellectual and moral improvement of the people, would then reward the highest expectations of their conductors and supporters. The house of God would be well attended, and the church would no longer have to weep over her ministers, members, and hopeful converts, betrayed, fallen, and slain by these bewitching drinks. All the institutions that have for their object the salvation of the world, would then be nobly and liberally supported. The Bible Society, which is God’s store house to supply a starving world with the bread of life; and the Missionary Society, which is God’s angel to carry the bread of heaven to the nations, would receive every needful resource and facility for so glorious a work. Delivered from the debilitating and poisonous effects of alcoholic drinks, the firm and strong constitutions of Englishmen would be able to endure the hardships of every climate, and the son of the missionary, or wife of the missionary, would rarely “go down before it was noon;” nor would the drinking habits of our countrymen again disgust the sober and abstinent pagans of other lands, and produce in the breasts of heathens a prejudice against the religion, which, in their estimation, came from an island of drunkards. From what is wasted in inebriating poisons, a considerable portion would be consecrated to the service of God, and thus an impetus would be given to our religious institutions far beyond our present anticipations. The life, talent, moral feeling, and energy, which these drinks have almost blasted and destroyed, would be rescued from ruin, and devoted to the country, to science, and religion. Let total abstinence be adopted, and then the golden age of prophecy and of the millennium would be seen commencing its era of health, peace, prosperity, and piety, throughout the world. To aid in bringing that day, every angel in heaven is already winged for flight; every promise and prophecy of revelation, pregnant with blessings for our ruined world, travail in birth; the Son of God, clothed in his priestly vestments of intercession, is now pleading near the altar of incense; or, girt with omnipotence, is just about to ascend his chariot of salvation; and all that is wanting to move with rapidity and effect this evangelic apparatus, is the co-operation of earth. Let that be granted, and then “the glory of the Lord shall be revealed, and all flesh shall see it together, as the mouth of the Lord hath spoken.”























